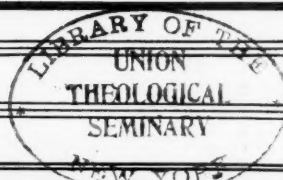


# MOODY BIBLE INSTITUTE MONTHLY

Volume XXIV

May, 1924



Number 9

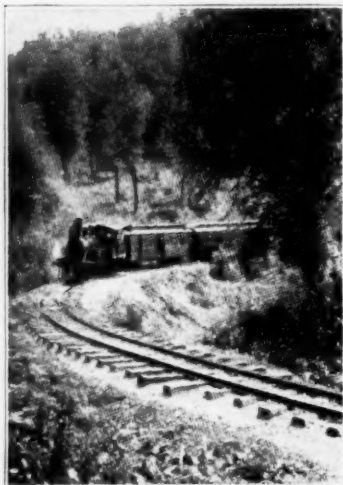


MANY of our readers will be interested in the three editorial notes in this issue entitled, Special Summer Course, Summer Bible Conferences and Montrose Ministerial Institute. ¶Recent outbreaks of false and dangerous Pacifism in church and college conferences give point to Dr. Marlowe's contribution on Modernism a Perverted Chiliasm. ¶We trust the studies in the book of Leviticus which have been running for some months are furnishing spiritual food for not a few. No portion of the Bible has the same importance for the light it throws upon the nature of Christ's substitutionary work for guilty men. ¶But nothing which this issue contains can show the love which Christ awakens in the regenerated heart like the brief testimonies under the head of Missionary Symposium. ¶And yet we reserve for final mention the poems for the Shut-Ins to whom our hearts go out in Christian sympathy as our May issue finds its way to their silent chambers bringing the joy of our Lord with it we sincerely trust.

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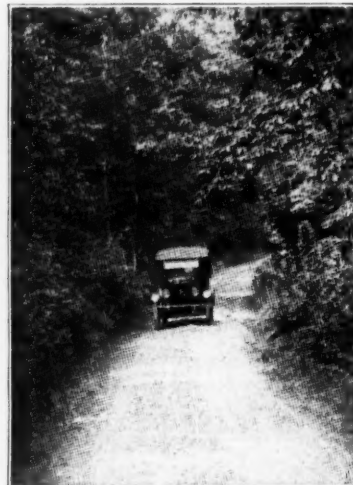
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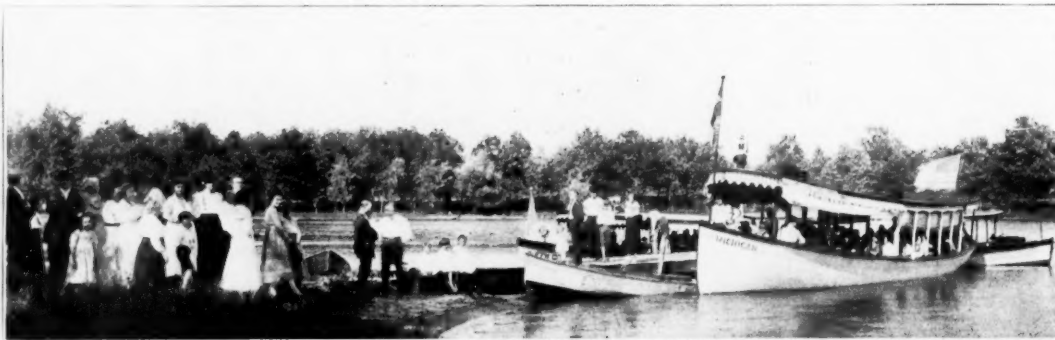
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Among the speakers at the different conferences and Summer Course, in addition to the regular Institute staff, will be W. Graham Scroggie, John Alfred Faulkner, Leander S. Keyser, J. L. Campbell, E. J. Pace, Ford C. Ottman, Chas. E. Hurlburt, Harold Paul Sloan. Bulletins giving complete information about any of the conferences or the Special Summer Course at the Institute will be gladly sent on request. Address

## THE MOODY BIBLE INSTITUTE

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# Moody Bible Monthly

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Vol. XXIV

MAY, 1924

No. 9

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May, 1924

## NO REGRETS

If you have begun to rub your eyes at the misuse of Christian money for the propagation of "Liberal" theology, may we say to you that Article IV, Sections 1 and 2 of our Constitution, reads as follows:

"The members of the Corporation hereby declare and affirm their belief in the Divine inspiration, infallibility and authority of the Old and New Testaments; in the Triune God, the Father, the Son and the Holy Spirit; in the Deity of the Lord Jesus Christ as the only begotten Son of God; in the sacrificial blood atonement of the Lord Jesus Christ at Calvary and His bodily resurrection from the dead; finally, in the lost condition of every human being, whether Jew or Gentile, who does not accept Salvation by faith in the Lord Jesus Christ; and therefore, in the necessity of presenting the Gospel to the Jews."

Only such persons who give assent to the doctrinal basis as contained in Section 1 of this article, either verbally or in writing, as may be required by the Board of Trustees, and who are known to be interested in the evangelization of the Jews, shall be eligible to membership in this Corporation."

Briefly this means that so long as this Mission exists, every dollar entrusted to its treasury will be used for the promulgation of a full Gospel to the Jews of this country, of salvation to be had through the blood of the Lord Jesus Christ alone, and through no other way.

Our Mission merits your every confidence and support. Why not get your church to put us on the Budget? Just now your personal gift would be especially appreciated. Our paper, "The Chosen People"—considered by many Bible students the most helpful paper on Prophecy and the Jews published in America—is sent to all contributors. Regular price, 50c a year, or 10 cents a copy. May we hear from you?

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## When Tony Landed In New York



he had to find a job and he needed a place to sleep. He was directed to a cheap boarding house in the Italian section, but a job was not so easy to locate. For weeks he wandered through the city until finally he grew desperate. It was hard to make himself understood and no one would give him an opportunity to prove his worth.

Finally one of his new acquaintances offered to get him a job on condition that he would ask no questions and do as he was told. Tony soon found America had plenty of money for a boy who was not too particular about the kind of work he was willing to do. Plenty of other boys were doing the same—so why not he? Tony was making money rapidly and he was surprised to find that he could so freely be a law-breaker. He wondered why other men were honest. He forgot that he ever had a conscience and had no desire to ever be straight again.

One year later Tony wrote a letter to his brother Angelino. He told him to come to America at once and he would show him how to make money and enjoy life. Angelino was all excited and left immediately. He could hardly wait to reach this new and wonderful country.

When Angelino landed, the first man who met him talked in his own language and gave him a book printed in Italian. This stranger warned him against the people he would meet, but told him to follow the teachings of this book and he would never go wrong.

Through the instrumentality of his new found friend and the Testament he gave Angelino, not only he, but Tony also, was saved for a better life.

### Wake Up

Thousands of boys just like Tony and Angelino are pouring into America every month. Are you complaining about these immigrants coming here with their crimes? There is only one reason why they develop into criminals, law-breakers, Bolsheviks, etc. WE DON'T SHOW THEM ANYTHING BETTER!

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### The New York Bible Society

was organized in 1899 to meet these foreign boys, to give them Bibles or Testaments in their own languages and to start them on the right road. THE NEW YORK BIBLE SOCIETY is glad to do this work, but YOU MUST HELP. BIBLES COST MONEY. If you can't do your share of the work, at least make it possible for those who can. Whether your donation be large or small, send it in at once and let it work for you.

The society is maintained by individual contributions from such Christian people as the readers of the Moody Bible Institute Monthly to whom we commend it heartily.—(DR. GRAY, EDITOR.)



### New York Bible Society

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Moody Bible Institute Monthly



# Moody Bible Monthly

MAY, 1924

## EDITORIAL NOTES

*"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Hebrews 9:24.*

We remember reading, years ago, the report of a scene in a Negro church in a southern city which made a strong impression upon us. It was the awful reconstruction period and the time of the Ku Klux and lynch law, when frightened fugitives fled through the country for safety. The man who told this story was the only white person present in the church at the time.

The excitement was intense as speaker after speaker arose in hot denunciation, all emptying their pockets on the table "to buy rifles," as they said.

The ministers in the pulpit tried in vain to quiet them, and the white auditor wondered how it would end, when an elderly deacon lifted his quavering voice in one of their "Spirituals"—

"Wait upon de Lord, oh—  
Wait upon de Lord!"

At first he was unheard in the tumult, then the women's voices joined in, and at last the full, deep harmony filled the church and silenced all other sounds.

When the song was over, a man arose, and with faith that suggested a Scotch Covenanter, made a motion, "If I can obtain a second," he said. His motion was, that since man refused to do them justice, they should appeal their cause to the court of the Lord Jesus, and ask Him to judge between them and their oppressors. The motion was seconded, and put and carried by a unanimous rising vote. The two ministers were then nominated as the committee to carry the cause to the hearing of the "just Judge." After this the assembly, quieted and content, dispersed.

\* \* \*

It comes this year on Thursday, May 29, but the Sunday preceding, or following, would be a favorable one for pastors of churches which do not regularly observe the ecclesiastical calendar, to preach upon the great and important subject which it suggests. "Mother's Day" also comes in May, but surely the observance of Ascension day is more important than "Mother's Day." Think of what the ascension of Christ means in the history and life of the church and of the individual believer in Christ!

May, 1924

Last year at this time we published a simple homily on the life of our ascended Lord, and in this issue we are publishing another based on the words of Scripture: "We have an advocate with the Father." It occurs to us that young pastors who have no old sermons stored up, and who have little time to prepare sermons on special subjects, might do well to preach either of these homilies just as they are. We do not mean to put a premium upon indolence nor to give any countenance to plagiarism. The preacher should frankly state where he obtained his sermon. But we think if he did this, the more thoughtful part of his hearers would appreciate the situation and commend rather than condemn or criticize his action. Recently we came across words of the great Addison which apply here. He was referring to the practice endorsed by Sir Roger de Coverley, whose chaplain read a sermon by the bishop of St. Asaph in the morning and a sermon by Dr. South in the evening, and so on all the year round, selecting his sermons "according to his humor." Addison added that he heartily wished that "more of our country clergy would follow this example." We would "go Addison one better" by saying that we have wished that some of our city clergy might do the same.

\* \* \*

The place of honor in this issue is given to Professor Robertson's contribution, "The Search for the Original Text of the New Testament." The subject deserves it and the author also, for in his chosen sphere he has few equals and no superior.

After saying this, it sounds supremely foolish to raise a question as to his judgment about Dean Burgon's work. He thinks the latter labored in vain to justify the Textus Receptus as against that of Westcott and Hort. That may be, but Burgon was in good company on both sides of the ocean, and one result of his work is, that the King James Version is still holding its own, and will continue to do so in our opinion, as long as there is need for an English copy of the Bible on the earth.

But aside from this, there are facts in Dr. Robertson's article touching the authenticity and genuineness of the New Testament that pastors and Sunday-school teachers need to bring continually before their charges as a bulwark against the ignorant and virulent opposition of these days. Such men as Dr. Robertson, and others whom he quotes, have a

right to be heard and to be believed on such a theme.

However, one thing which we set out to do particularly, was to call attention to Dr. Robertson's criticism of Dr. Goodspeed's New Testament, so-called. We referred to it when it came out last fall at about the time of the appearance of Van Loon's *Story of the Bible*, and we warned our readers against it. All such translations are bound to partake of the nature of paraphrases representing the author's interpretation of the Bible, which people unwittingly will be taking in on the supposition that it is the pure Word of God. But at that time we had not supposed that a translator would take such liberty with the sacred text as that which Dr. Robertson points out. In principle there seems to be little difference between such an act and the offense of the gnostic Marcion of whom Dr. Robertson also speaks.

Let us stand by the old Bible of our fathers, brethren. It was good enough for them and it is good enough for us. As a side-light upon it, use the Revised Version as occasion requires, but be chary of any translation of an individual no matter who he is.

\* \* \*

Professor James H. Leuba of Bryn Mawr College, from a questionnaire submitted to the scientists of the day,

discovered that more than half of them have repudiated belief in a personal God, and that forty per cent of the college students in their classes have discarded the cardinal principles of the Christian faith. From this it would seem that there is something to the contention of evolutionists that "the educated class have been won to their side and there only remains the task of reaching the masses." Moreover, there is reason to anticipate success for their enterprise from the fact that they have selected the channels of religious education for forcing their beliefs into the hearts and minds of children. In other words, it is the Modernist rather than the Fundamentalist that is the most active today in providing teachers and text-books and furthering improved methods of religious education for the young. The apparent willingness of orthodox Christianity to surrender the greatest potent weapon for its defense and propagation is one of the inexplicable mysteries of the hour.

The church of Rome was saved in the days when the Protestant Reformation

threatened to sweep it from the face of Europe by the counter educational movement of the Jesuits. Ignatius Loyola saw the opportunity of winning back the lost multitudes through teaching their boys and girls. The supreme tools of the Jesuits were their schools, and in rearing up a new generation of lovers and defenders of Rome whole nations were regained that seemed to have been lost. Nor has Rome ever forgotten the lesson learned in that crisis hour of her history. To this day she has never neglected the discipling and training of the young, and in the ministrations of her priesthood she has never given a second place to children.

Humanly speaking, all that can save orthodox Protestantism today is a counter educational movement against the evolutionary propaganda in school and church. Let all who uphold the Bible make it their aim to reach and to teach the children. Let them be thoroughly inoculated with the truth before they are subjected to the plague of skepticism that now threatens them on every side. We hear a great deal today about those whose faith has been undermined. Let us first be sure that faith has been established. Joseph in Egypt and Daniel in Babylon amid irresistible temptations were not carried off their feet because they "feared the Lord from their youth." This is the field of conquest and the occupants of today will be the masters of tomorrow.

\* \* \*

We would call particular attention to the Special Summer Course which the Moody Bible Institute announces for

July 1-25, in the interest of **Special** pastors, evangelists, day-school **Summer** teachers on vacation and mis- **Course** sionaries on furlough. Quite a full announcement of it appeared in our last issue, pages 441-2, which has now been published in a bulletin which can be had on application, by mail or otherwise, to the office of the Institute, 153 Institute Place, Chicago. As the bulletin states, Christians of the various classes named are awaking more and more to the need of specific study and continued preparation, and when this can be obtained with a desirable summer vacation, a happy arrangement is effected. Many persons find Chicago a delightful climate in which to spend a part of the summer because of the cool breezes from Lake Michigan on which it rests, and from which the Institute is only a few blocks distant. Then also, there are magnificent drives, extensive parks and convenient bathing beaches.

The instruction is free, and so far as accommodations will permit, students in the special course may obtain board and rooms in the Institute buildings practically at ordinary student rates. All the regular classroom work of the Institute is open to the special students, and in addition the Institute announces as special lecturers, Rev. John Alfred Faulkner, D. D., LL. D., professor of Church History in Drew Theological Seminary, Madison, N. J.; Rev. J. L. Campbell, D. D., dean of the Bible Department of Carson and Newman

College, Jefferson City, Tenn., and Rev. W. Graham Scroggie, pastor of Charlotte Street Chapel (Baptist), Edinburgh, Scotland.

Any who are interested are invited to write to the Institute for further information, and as early as possible, if they wish to obtain reservations in the Institute buildings.

This Special Summer Course has been steadily growing in popularity, and many who have taken advantage of it hitherto, speak of it enthusiastically as among the greatest privileges of their lives. They have returned to their work renewed both physically and spiritually.

\* \* \*

As announced elsewhere, the Moody Bible Institute will conduct summer Bible conferences this year at the following named places: **Summer Bible Conferences** Gull Lake, Mich., July 1-13; Old Salem Chautauqua Grounds, Petersburg, Ill., July 6-13; Eagles Mere, Pa., July 8-17; Cedar Lake, Ind., July 27-August 13; Ocean City, N. J., August 3-13.

Preachers and teachers at these conferences will include not only the President of the Institute, Dr. Gray, members of the Faculty and the Extension Department, but such outstanding men as the Rev. W. Graham Scroggie of Edinburgh, Scotland; Professor Leander S. Keyser of Hamma Divinity School, Wittenburg College, Springfield, O.; Rev. Ford C. Ottman, director of the Stony Brook Assembly; Rev. E. J. Pace, the well-known religious cartoonist, of Canton, O.; W. E. Myers, state secretary of the Sunday-school Association of Pennsylvania, and others who are to be added to the list as published in a bulletin of the Institute which may be obtained free on application to the office, 153 Institute Place, Chicago, Ill. A great opportunity is afforded by these conferences for spiritual as well as physical refreshment, and more and more of God's people are looking forward to them for the feeding of their hungry souls. If our readers, especially those east of the Mississippi River, have not yet settled the question of their summer vacation, we commend these conferences to serious consideration.

\* \* \*

Many of our readers will be interested in the announcement that the Ministerial Institute, conducted annually for the past six years at Montrose, Pa., by the Montrose Bible Conference Association under the direction of the Rev. R. A. Torrey, D.D., Dean of the Bible Institute of Los Angeles, will hereafter be conducted by the Moody Bible Institute of Chicago, under the direction of its President. The dates this year are July 14-24.

This responsibility has been transferred to the Moody Bible Institute by Dr. Torrey, who founded the Bible conference work at Montrose sixteen years ago. In these years the work has developed into a summer gathering of Christian workers

from many parts of the country and missionaries from all over the world.

The purpose and plan of the Ministerial Institute particularly, is to provide instruction in the English Bible with emphasis on the fundamental doctrines of the Christian faith, and to afford instruction in practical methods of Christian work, not only for pastors, but theological students, missionaries on furlough, evangelists, day-school teachers whose vacation comes at that season of the year, and for that matter, all classes of Christian workers.

All the speakers and teachers for this summer are not yet selected, but two who may be depended on (D.V.) are Drs. Gray and Torrey.

The business arrangements of the Institute are in the hands of Mr. R. M. Honeyman, executive secretary of the Montrose Conference Association, of whom inquiries as to rates, accommodations, etc., may be made, addressing him at Montrose, Pa.

Montrose is a very beautiful and restful place to spend the summer, being situated 2,000 feet above sea level, delightfully cool, and with beautiful views on every side. The conference grounds overlook Heart Lake, nestling attractively among the hills, and only a short walking distance away. Interesting auto trips through exhilarating scenery can be arranged, and a country club privilege secured.

\* \* \*

There came into our hands too late for mention in our last issue, a newspaper clipping to the effect that at a joint session of Dumont "Disloyal Post and the Woman's Students"? Relief Corps, of Shelbyville, Ind., resolutions were adopted protesting against a pacifist action during the late convention of the Student Volunteer Movement at Indianapolis. The resolutions affirmed that at a meeting of students in the Second Presbyterian Church, a Hindu stated that the American flag "was nothing but a rag or a piece of cloth," at which many in the audience applauded. Inquiries having come to us as to the facts, we are able to say that the newspaper report was not justified. The Moody Bible Institute was well represented at the convention, but its representatives heard nothing of any disloyalty or insult being offered to the American flag. They report that a group of students tried to have the convention leaders announce a side meeting to consider the student attitude toward war, but the leaders declined to make such an announcement. In spite of this, a meeting was arranged, not at the Second Presbyterian Church however, but at a school building adjacent. What may have taken place there, the Institute representatives do not know, but whatever it may have been it was no part of the convention. If some Hindu student made the remark quoted, which may be doubted, it was certainly without realizing the import of his words. Nothing could be farther from the truth than the charge that the con-

Moody Bible Institute Monthly

vention had any such spirit, or would have tolerated such an expression of sentiment to the Stars and Stripes.

✦ ✦ ✦

There is certainly one level head among the Methodist Episcopal bishops, and doubtless others will come to the front as opportunity

**Thank You!**  
**Bishop Wilson**

or occasion serves. This remark is called forth by the words of Bishop Luther B. Wilson at the New York East Conference, in Brooklyn, last March, and which reached us too late for comment in our last issue. They were precipitated by a report of the committee on the state of the church which favored a definite stand against war. The bishop repudiated the suggestion, and especially the speech of Professor Strickland, of the Boston University, who declared he would rather go to jail than to have anything to do with another war. A pastor of Sayville, N. Y., expressed the hope that the General Conference taking place this month in Springfield, Mass., "would go on record as refusing to fight at the order of any civil power unless in accordance with the dictates of its own conscience, and to order its people not to fight without its permission."

In reply to the above, Bishop Wilson is reported to have said:

"It is not right for the church to be separated from youth, but it should not be lost in their multitude and subject to their passing whims.

"Not to come out unqualifiedly against participation in war is not to register approval of this means of settling international disputes. I saw soldiers in hospital and trench and it is my conviction that they were God's men, fighting on God's side for the oppressed and the menaced. If I had to do it all over again, I would not do less, but I'd do more."

We are glad to be able to add that applause interrupted the bishop's speech at this point.

✦ ✦ ✦

Pastor O. R. Palmer, director of the American Christian Relief Mission, acknowledges the receipt of \$180 which

represents the various gifts of our readers to Russia, Germany and Belgium that work. We are

desired to say that the mission appreciates the loving interest and helpfulness thus expressed to our distressed brethren across the waters. It is hoped that the situation will clear sufficiently so that they will soon be able to care for themselves. There

are indications that revival fires are now burning in Germany, and that through its baptism of suffering, God is now bringing many to a saving knowledge of Jesus Christ.

Of the \$180, \$40 was used as directed by the donors, for Russian relief, and the remainder for German relief.

May we take this opportunity also to say that we have received an acknowledgment from the Belgian Gospel Mission for \$10 contributed by our readers to that work.

✦ ✦ ✦

Our readers will remember a cartoon of the Rev. E. J. Pace, D.D., originally published in our pages, entitled "No

Middle Ground—Only a Chasm." It was a most effective presentation of

the differences between the faith delivered once for all unto the saints and the Modernist theology, and has been copied very widely by the religious and secular press, frequently without credit either to its author or this periodical. A line drawing cut of it is reproduced in the present issue, and we take pleasure in announcing that duplicate cuts in any quantity for church bulletins or local papers can now be obtained at \$2.50 each, by applying to the author, 1225 10th St. N. W., Canton, O.

## "Canadian Presbyterians"

Editorial

OUR editorial of last month bearing this caption has brought us renewed assurance that the MOODY BIBLE INSTITUTE MONTHLY is carefully read by our subscribers across the border. And with this renewed assurance comes a renewed sense of responsibility in the wielding of the editorial pen, and a renewed sense of the need of the prayers of our constituents in so doing.

Correspondence has reached us, both from Unionists and anti-Unionists, Presbyterians, Congregationalists and Methodists—all in a good spirit. And with the correspondence has come enough literature covering both sides of the question to make ignorance here after our own fault.

But in the light of it all, our editorial of last month does not show serious ignorance. It contained one remark, however, as to which we are glad to have been checked up. That remark was the regret we expressed that the Union would blot out the Presbyterian church in Canada. A Methodist divine asks us if that would be any more regrettable than the blotting out of his church? Certainly it would not in our eyes, and we say the same for the Congregational church also. Indeed, the only reason why our remark was limited to the Presbyterian church was that the other churches are not protesting in the same way and none of them had addressed us on the subject.

We should like to refer a little further to the letter of our Methodist brother,

without mentioning his name. He admits, for example, that "organic unity does not necessarily mean Christian unity," but he regards it as a "big step in that direction." We would be entirely courteous in our reply, but we cannot refrain from saying that in our opinion the brother does not clearly recognize the source and the nature of Christian unity when he speaks thus. If such organic unity is at all necessary to Christian unity, as he seems to infer, then it may well be questioned whether Christian unity has ever been witnessed in the church since the earliest times, or whether it ever will be witnessed. But thank God, such organic unity is not necessary. The most blessed Christian unity existed among all the true believers in the three great denominations in Canada before any of the present steps were taken in the direction of organic unity. And we may safely venture the further opinion that it is an endeavor to keep this "unity of the Spirit in the bond of peace" that explains the opposition of most of them to the organic union now under consideration.

Our Methodist brother further admits that other "unions which have taken place in these three churches in the past" have not resulted in the deepening of their spiritual life or in larger efficiency. And he explains this on the ground that they have drifted away "from the fundamentals of the Bible and not because of the unions."

We would not deny this. But the question arises, why did they drift away if the unions were so desirable in themselves? Adherence to the fundamentals of the Bible, or in other words, witnessing to Christ, is the most important reason for the existence of any church, and whatever weakens that adherence and that witnessing is a loss and not a gain. But must not the unions have weakened the churches in these respects if they did not strengthen them?

"If the united church of Canada now forming will be true to the fundamentals of the Bible, and will give no place to higher criticism or Modernism," says our brother, "it will become a mighty force in Canada for the cause of God."

He speaks the truth, but has he fully considered the significance of that "if?" In attempting to reply, let him ask himself the question, who are the prime movers in this plan of union, Fundamentalists or Modernists? It is not a question as to the mass of the voters who have favored it, doubtless they are for the most part evangelical men and women, but who are the prime movers in it?

If the churches of Canada are like those of the United States, and doubtless they are pretty much the same, then the Fundamentalists are no match for the Modernists when it comes to tactics of this character. The safety of the Fundamentalists, by which we mean really the safety of the sacred deposit of the gospel



committed unto them, is more likely to be found in separation than in union.

But another letter on this subject which interested us particularly was from a Congregationalist, if we judged correctly. He said that the "churches want union and are fully intent on having it."

No doubt he is right. We would not question it for a moment. But that in which we are interested is the body of evangelical truth now found in all the churches named. Nor do we speak from a non-denominational point of view when we say this, as our Congregational brother

seemed to think. Our point of view is *inter-denominational*. We believe in denominations with all our heart. We believe that devotion to and promotion of the tenets and interests of the evangelical denominations as such, is a good and necessary, if not an absolutely essential thing in this present age. Of course, we mean tenets and interests that are in harmony with the Word of God. The Presbyterian, the Congregational, the Methodist church has each a great and distinctive witness to bear to saving truth, the silencing of which in any

degree is an incomparable loss to the whole body of Christ.

A great church union may conserve money and effort and make a certain favorable impression upon the world, but a small denomination, and a small church in a denomination, will be purer and happier than the opposite. Moreover, in its separate struggle for life and maintenance such a denomination and such a church will be more likely to get sinners on their knees, and is not that the object for which the church exists? There is no waste of money or of effort either, in an accomplishment like that.

## "How Shall We Think About the Bible?"

The following correspondence is self explanatory. It is regretted that so much of our space this month should be given to it, but the subject seems serious enough to call for it.—Editors.

I

"January 28, 1924.

"**R**EV. Robert Freeman, D. D.,  
Pastor Presbyterian Church,  
Pasadena, Calif.

"Dear Dr. Freeman:

"In *Pasadena Chimes*, June 4, 1923, you misquote me unintentionally I feel sure, but in a way that compromises my testimony to the Bible and in so far hurts the cause of truth as I apprehend it. I was aware at the time that you had done this, but did not consider it of sufficient consequence to mention. However, correspondence about it continues to reach the Moody Bible Institute, indicating that the matter is spreading and causing solicitude to a good many of God's people. Under the circumstances, may I ask you to be kind enough to correct the error in an early issue of the *Chimes*, giving the correction corresponding prominence to the original statement?

"Your theme was 'How Shall We Think About the Bible?' And you said:

"None of us understand it at all, not even the most zealous of the 'cover to cover' faith. Dr. J. M. Gray of the Moody Bible Institute, for example says: 'Some parts are true. Some parts are partly true. Some are not true at all.'"

"I do not know where you obtained such a quotation as from me, but certainly it was not directly from my pen or from my lips unless it was carefully guarded and explained. Presumably I was referring to the inspiration of the Bible as a divine record. If so, I maintained that it was inspired throughout, or, as you say, from 'cover to cover.' But I doubtless added that while it was thus an infallible record, and in that sense God's Word, yet every word in it was not itself a word which God spake. I must have called attention to the fact that Satan and other enemies of God speak in the Bible, whose words are not true, but the record that they thus spake is true because it is a divinely inspired record.

"The subject is so grave and so important, and so imperfectly understood I regret to say, that more space should be given to its elucidation than you could presumably spare me, but perhaps it

will be your pleasure to publish this letter in full, and mail me a copy of the *Chimes* containing it? In that case I will republish it in the MOODY BIBLE INSTITUTE MONTHLY and thus try to repair the damage done and close the incident.

"Very truly yours,

"James M. Gray."

II

"February 13, 1924.

"Rev. James M. Gray, D. D.,

153 Institute Place,  
Chicago, Ill.

"Dear Dr. Gray:

"Of course I have no desire whatsoever to twist anything you may have said, or to attribute any statement to you which you have no desire to make. The declaration to which I referred was read to me by Rev. Joseph A. Stevenson, D. D., when he was still in southern California. I have since written him for the pamphlet, and the following is his answer:

"I regret very much that I have not been able today to lay my hand on the pamphlet in which Dr. Gray made the statement which I quoted to you. In moving, my library was very much disturbed and I am not able today to place quite a bit of literature that belongs to that particular family. I am, however, quite certain as to exactly what Dr. Gray said. To all practical intents you quoted him with exactness. His statement was made in a printed pamphlet. My recollection is that it was in a commencement address. I am quite sure that it was published not a long time after Fosdick preached his sermon on 'Shall the Fundamentalists Win?' You are at perfect liberty to tell Dr. Gray that you obtained the quotation from me and I am fully prepared to express without reservation my conviction that he made exactly that statement in print."

"I regret that the pamphlet has not been found. As you seem to indicate, you could make just that statement I attribute to you, but would want to interpret and explain what was essentially true, what is true as a record but false as a statement of fact, etc.

"I am sorry if you have suffered embarrassment. Most of us know your position well enough not to charge you with defection from the army of which

you have long been a leader. However, your letter will appear in an early issue of the *Chimes*.

"Yours sincerely,

"Robert Freeman."

III

"February 20, 1924.

"Rev. Robert Freeman, D. D.,

Pasadena, Calif.

"Dear Dr. Freeman:

"I thank you for yours of February 13, and shall await with interest a copy of the *Chimes* containing my letter to you.

"I note that your friend, the Rev. Joseph A. Stevenson, D. D., asserts that I made the statement which you quote and I do not question that he believes he is uttering the truth, but he is in error nevertheless. For me to make such a statement would be to contradict all that my Christian life and testimony have stood for for nearly half a century.

"And may I with sincere kindness correct a statement of your own? After regretting that the pamphlet to which Dr. Stevenson refers has not been found, you add: 'As you seem to indicate, you could make just that statement I attribute to you, but would want to interpret and explain what was essentially true, etc.'"

"No, my dear brother, I do not indicate that I could make the statement you attribute to me, but the very opposite. That is to say, the fifteen words which you quote as my words are so wrested from their context as to convey the very opposite meaning which my complete statement carried, as to my belief in the infallibility of the Scripture as a divine record. No honest man who was at the same time fairly intelligent, would so abuse the liberty of a quotation.

"Understand please, that I am reflecting neither upon you nor Dr. Stevenson, as I do not yet know the source of his so-called quotation. He may have been misled, and in turn misled you, and until I have reason to believe otherwise, I shall certainly hold him innocent.

"With renewed appreciation of your prompt reply, I remain

"Sincerely yours,

"James M. Gray."

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#### IV

"March 13, 1924.

"Rev. Robert Freeman, D. D.,  
Pastor Presbyterian Church,  
Pasadena, Calif.

"Dear Dr. Freeman:

"I have the copies of *Pasadena Chimes* of January 31 in which you published my letter referring to the misquotation of my words about the Bible in your edition of June 4, 1923. But I observe that you also published your reply to me of

February 13, in which you include part of a letter to you from the Rev. Joseph A. Stevenson, D. D. To this I do not object, but I feel that readers of *Pasadena Chimes* to whom I am unknown, may consider that Dr. Stevenson's letter neutralizes to some extent my disclaimer of the misquotation of June 4.

"Therefore, I wrote you another letter, dated February 20, in which, while not impugning the sincerity of Dr. Stevenson, I said he was in error. In the same communication, I called your

attention to a rather serious error in your own letter to me of February 13. For these reasons, Dr. Freeman, I do not think the incident can be closed satisfactorily until you have published my second letter, that of February 20.

"Hoping that for the sake of the truth you may find it convenient to do this, which I also will do in the *MOODY BIBLE INSTITUTE MONTHLY*, I remain

"Sincerely yours,

"James M. Gray."

## The Search for the Original Text of the New Testament

By Professor A. T. Robertson, D. D., Litt. D.,  
Southern Baptist Theological Seminary, Louisville, Ky.

**I**T is now four hundred years since Cardinal Ximenes printed in 1514 the first Greek New Testament that was ever printed. It was part of the Complutensian Polyglot as it came to be called. It was not published till 1522 when the Old Testament part was also ready. And now from Chicago there has come, not a new text, but a new translation of the New Testament by Dr. E. J. Goodspeed, one that claims to be an American translation, suited to the needs of the common man in the United States today.

### Goodspeed's Translation

It is a long step from Ximenes to Goodspeed. In the case of Goodspeed he does not exactly make his own text, because he follows in the main the critical text of Westcott and Hort. But every translator follows the Greek text prepared by some other scholar or prepares one of his own. Dr. Goodspeed does not hesitate to make changes in the text when he thinks best. For instance, in 1 Peter 3:19 he puts in "Enoch" as the subject of the verb "preached" in the place of the relative "in which also" according to a conjectural emendation that removes the difficulty here about Christ preaching to the spirits in prison. But, brilliant as the conjecture is, it is only conjecture for no one of the Greek manuscripts gives it.

The outstanding Greek New Testament today is that of Westcott and Hort, which was first published in 1882 in two volumes. The first volume gives the Greek text as edited by these great Cambridge scholars. The American edition has an interesting introduction by Dr. Philip Schaff, chairman of the American Revision Committee. The principles on which the text was prepared are briefly explained. Volume two is an elaborate and very able introduction which sets forth in splendid style the whole science of textual criticism.

### No Cracking of the Crockery

There is sometimes a prejudice against scholars because some few of them seem to find pleasure in pulling down instead of building up. They are destructive critics rather than constructive teachers.

May, 1924



A. T. Robertson, D. D., Litt. D.

Now, no one wants to rest his work upon a false foundation. We all want the truth and nothing but the truth. But men search for the truth in very different tempers and with quite different aims. One may have the bull-in-the-china-shop manner that seems to enjoy hearing the cracking of the crockery. Another will walk carefully and will break less crockery and will find more truth. It can be said for most of the workers in the field of the textual criticism of the New Testament that they have exhibited a spirit of reverent earnestness to get at the real text of the New Testament. Certainly that is preeminently true of Westcott and Hort.

### A Remarkable Statement

Dr. Hort, who wrote the second volume, has never been equalled in his mastery of this important subject. He has some very reassuring words after his long and profound study: "It will not be out of place to add here a distinct expression of our belief that even among the numerous unquestionably spurious readings of the New Testament, there are no signs of deliberate falsification of the text for dogmatic purposes" (Introduction, page 282).

When one considers that the New Testament writings date as far back as from the middle to the end of the first century A. D., this is a very remarkable statement.

Dr. Hort probably does not mean that no individual copyist was never influenced by dogmatic reasons, for there

is the case of Marcion who prepared his own text of Paul's epistles in accord with his own doctrines. But no such scribe succeeded in his undertaking. The Greek text as we have it today is competently exact and reliable when edited by a competent scholar like Hort.

He concludes on this point: "The books of the New Testament as preserved in extant documents assuredly speak to us in every important respect in language identical with that in which they spoke to those for whom they were originally written" (Introduction, page 284).

### The Evidential Value of the Manuscripts

One needs to bear in mind that we have preserved today over four thousand Greek manuscripts of portions of the New Testament. For most of the ancient Greek and Latin writers we possess a very small number, a half dozen, at most a hundred, sometimes only one. Besides most of these manuscripts of the Greek and Latin writings are many hundreds (often a thousand or more) of years later than the date of the original. We have three codices of the Gospels that go back to the fourth century within three hundred years of the writing of the Gospels. We have also translations of the New Testament that go back to the second century.

No book in all history has been copied so often by scribes, translated so much into other languages and printed in so many editions and in such large editions as the New Testament (along with the Old Testament for the most part). But the text of the New Testament has come down to us in a form that commends it to the judgment of a scholar like Dr. Hort in spite of manifold inevitable blunders in minor details: "So that the amount of what can in any sense be called substantial variation is but a small fraction of the whole residuary variation, and can hardly form more than a thousandth part of the entire text" (Introduction, page 2).

That careful and deliberate judgment counts all the more when one recalls that

it is the conclusion of the one scholar who has best understood all sides of the problem.

### The Best Text Available

Now what did Dr. Hort think he had produced in the Greek New Testament edited by himself and Dr. Westcott? Did he imagine that he had restored the autograph Greek text of the New Testament? In the main, yes; but not at every point. He undertook to reproduce the best text available from the vast manuscript material at hand.

He claimed that the manuscripts fall into four great classes that have a relation to each other (the Syrian and three Pre-Syrian classes). The Syrian comes last of all and makes use of the preceding types of text. What is in the Syrian alone therefore, he concludes is wrong, a later edition, like the addition to 1 Corinthians 6:20.

The Pre-Syrian classes (Western, Neutral and Alexandrian) are not wholly independent. The Alexandrian is a scholarly revision of the Neutral or of the Western, and falls to one side when alone just as the Syrian does.

The Western and the Neutral are the oldest and seem to go back to the second century, the Western certainly so and the Neutral probably so. Neither one of these two early classes is always right. The Neutral is much more frequently correct than is the Western. But the Western is sometimes clearly right as in rejecting the interpolation of John 19:34 at the end of Matthew 27:49. If the interpolation is correct in Matthew, Jesus died (according to Matthew) after his side was pierced by the spear of the soldier.

### What Dr. Hort Accomplished

Hort thus has shown us how to use properly the external evidence of the documents. But he also developed a method for applying internal evidence to a disputed reading. Transcriptional evidence looks at a reading from the standpoint of a scribe and seeks for the reading that will explain the origin of the others. Intrinsic evidence looks at the reading from the standpoint of the author and demands that the reading make sense in the context. By these processes, Dr. Hort has brought order out of chaos and has made it possible, even comparatively easy, for one to reach a reasonable conclusion about nearly all the disputed readings in the manuscripts of the Greek New Testament.

But it has cost a great deal of toil and

time to reach this situation. It is little enough for those who love our Lord Jesus and the New Testament to have due appreciation of the struggle required and the patient energy expended by a long line of heroic workers before the scientific methods of Westcott and Hort were attained.

### The Work of Earlier Scholars

These two great scholars sought to find the best text attainable with our present knowledge. Tregelles before them had striven for an old text, the oldest text to be had from our present evidence. This was a great step in advance, but it left us helpless before the many additions and peculiar readings in the documents of the Western text.

Before Tregelles, another great scholar, Lachmann, had argued for the text of the old manuscripts. That was simple and easy and did some good as opposed to the common way of taking the text

grew out of the haste and hurry with which the Greek New Testament of Erasmus was printed in 1516. The Complutensian Polyglot of Ximenes in 1514 exerted little influence on the later editions of the Greek New Testament, but that of Erasmus had a great run at once. He published five editions in succession (1516, 1519, 1522, 1527 and 1535). They were all Graeco-Latin. He made his own Latin translation and added notes.

Erasmus was in a hurry to get his edition published before that of Ximenes. He succeeded, but he afterwards confessed, that it "was done headlong rather than edited." He used only one late (fifteenth century) minuscule (cursive) Greek manuscript for the Gospels, another late (fourteenth century) minuscule for the Acts and Epistles, and one of the twelfth century for the Apocalypse. This last one was defective for the last six verses of the Apocalypse which Erasmus

retranslated into Greek from the Latin Vulgate.

These documents and two or three others that he had were neither ancient nor good. He had one better minuscule of the eleventh century, but he made little use of it. He was afraid of it because it differed from the others. He did his work in ten months, and it was badly printed with a poor Greek text to start on.

The second edition corrected many of the misprints and added some few better readings from another manuscript. It was this edition of 1519 that was the basis of Luther's translation into German.

The third edition of 1522 is notable because it contains the spurious passage in 1 John 5:7, 8 about the Trinity. The Complutensian Polyglot had it with two slight alterations, and Stunica, the editor who succeeded Ximenes after working with him till his death, chided Erasmus for not having the passage in his Greek New Testament.

### Erasmus Kept His Promise

Foolishly Erasmus promised to put it in his next edition if one could find it in a single Greek manuscript. Some one produced a sixteenth century minuscule (now at Dublin) which had it. Erasmus at once suspected that it was a translation from the Latin into the Greek, but, to keep his word, he put it in the edition of 1522, though he did not consider it genuine. Souter (*Text and Canon of the New Testament*, page 95) does not hesitate to call it "a forged entry in a sixteenth century manuscript now at Dublin."

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Norton Hall, Southern Baptist Theological Seminary, Louisville, Ky.

of most manuscripts. The bulk of our New Testament manuscripts are comparatively late. Most late manuscripts have been copied many times since the original autograph. The more copyings lie behind a manuscript the more mistakes it is likely to have. Some of the late manuscripts have been copied from early manuscripts and represent few copyings. But, in a general way, this position of Lachmann was a great advance over the crude notion of deciding on the right reading by a majority vote of the documents.

### Where the Trouble Started

It may be asked why there was need of this new process of getting at the original text, why scholars had to feel their way along, and why they had so much difficulty in getting a clear objective and in finding a way to reach their goal.

The trouble started with the printing of the first Greek New Testaments. It



The passage occurs in no early Greek manuscripts at all. It was Cyprian's interpretation of the passage in 1 John 5:6f. about the water, the spirit and the blood, that crept into the Latin text and finally into this edition of the Greek Testament of Erasmus. And thus it got into the Textus Receptus and into the Authorized Version.

I well recall how in 1881, when the Canterbury Revision appeared, some of the critics said, that the doctrine of the Trinity had been taken out of the Revised Version! If it depended on this spurious passage, it would have to go. But that is not at all true, as we all know.

But to go on with Erasmus. His edition of 1527 had the Latin Vulgate by the side of his Greek text and his Latin translation. This edition made some use of the Complutensian Polyglot, especially in the Apocalypse. The fifth edition omitted the Vulgate, but was otherwise a reprint of the fourth.

#### The Work of Robert Stephens

But Robert Stephens (Stephanus) published several editions of the Greek New Testament. His third edition, called "Regia," appeared in 1550. His text was mainly that of Erasmus, especially his last (1535).

Stephens in this third edition of 1550 for the first time made use of critical apparatus. He had now the use of fifteen manuscripts, but the variations were placed in the margin, while the text remained that of Erasmus. "Already there seems to have arisen a fictitious worship for the letter of Erasmus' last edition, and often what is now regarded as unquestionably the right reading is to be found on Stephanus' inner margin, not in his text" (Souter, *Text and Canon of the New Testament*, page 96).

It was this third edition of the Greek New Testament of Stephens that became the Textus Receptus in Britain with some slight changes. The Greek text of Theodore Beza (1565 onwards) differs but little from the fourth edition of Stephens. The Elzevirs reproduced the first edition of Beza. The Elzevir edition of 1624 became the Textus Receptus for the continent of Europe as the 1550 edition of Stephens did for England. But both of them go back to Erasmus.

#### The Advantage of Modern Scholars

This brief story explains why it has been necessary for modern scholars who have in their possession the old uncial Greek manuscripts of the New Testament, like the Codex Sinaiticus (Aleph), the Alexandrian Codex (A), the Vatican

Codex (B), the Codex Ephraemi Rescriptus (C), the Codex Bezae (D), the Washington Codex (W), which are the six primary uncials, besides many other early documents, to work for the restoration of the early and purer text in opposition to the late and more or less accidental Textus Receptus first printed by Erasmus.

It has not been a thankless task, though many patient toilers have lost their sight or their lives in the struggle. They have been sometimes misunderstood and often maligned. Some able men, like Burgon and Miller, have labored hard to justify the Textus Receptus as against the older and better text of Westcott and Hort. But the labor has been in vain.

The judgment of Westcott and Hort was not infallible. They made some wrong decisions. New discoveries continue to come to light. But they definitely turned the current of criticism in the right direction.

We all want the original text of the New Testament. It is indisputable that the text of Westcott and Hort comes far nearer to that than the Textus Receptus of the Elzevirs, of Stephens, of Erasmus, printed from late minuscules with many variations from the old and better text.

## Modernism a Perverted Chiliasm\*

By Rev. Alexander Marlowe, D. D., S. T. D., Londonderry, N. H.

THE biblical view of the world's history is that of a conflict between Christ and Satan. The inspired volume plainly and unmistakably states how that conflict will end. Good and evil will be permitted to struggle and develop side by side until God's hour shall strike. Then after a final, gigantic contest the Devil will be bound and Christ will reign with His saints here upon the earth. When evil has revealed its most terrible might, it will be confronted with the almightiness of Jesus our Lord, and thus defeated.

#### Fanatics Then and Now

The biblical doctrine of the millennium and the second coming of the Lord, was taught by the apostles and believed by the great majority of the Church Fathers, as well as by the Reformers of the sixteenth century. Like all other truths of God's Word, it has been perverted and is being perverted. The early Lutheran and Calvinistic churches were correct when they rejected chiliasm as held by the fanatical Anabaptists, even as the church of the present day is right when she rejects it as taught by the Mormons and the Russellites.

Today we have a perverted form of chiliasm, which is seldom understood as such. I refer to rationalism, otherwise described as Liberalism or Modernism. This caricature of Christianity has a social gospel which is not the true

gospel, as it has eliminated the Cross of Calvary. It is not only a gospel that attempts to eradicate from the teachings of the church everything supernatural, but it also denies the original depravity of man, and can therefore be at perfect ease when it proceeds to dethrone the infallible Bible and ungod the Lord Jesus Christ. It admits of course that the descendants of the apes are still imperfect, but they need no Saviour from sin. Through the workings of evolution they will yet develop into "younger gods."

#### The Millennium of the Modernists

Now, Modernism is not lacking a millennium in its system. While it has discarded God the Son as a Redeemer from sin, and reduced Him to what its chief trumpeter, Dr. Fosdick, calls "a symbol of God," it nevertheless expects the coming of a golden age, when peace and righteousness shall cover the earth. This condition is to be brought about by human endeavors and through instrumentalities devised by religious experts. The notorious Inter-church World Movement hoped to usher in such a reign of bliss within the space of five years if a sufficient amount of dollars could be turned over to its sovereign committee. The money was turned over and spent—but where is their golden age?

The chiliasm of the Liberalists (Modernists) has much in common with the chiliasm of the Jews at the time of the Master's sojourn upon the earth. Satan anticipated their carnal imaginings

concerning the Messiah when he offered Jesus that throne, based on greed and force, which is still reserved for the Antichrist. The Jews had studied only one line of prophecies relating to the person of the Saviour, and these prophecies they misinterpreted. They were captivated with the promises of external splendor, but they overlooked the heavenly and spiritual aspects.

#### Analogy of the Rationalistic Jews

It is here that the analogy between the ancient, rationalistic Jews, and the modern, rationalistic Liberals is perfect. The Liberals conceive of Christianity merely as a humanitarian movement which should be appropriated as a guide and stimulant to human progress. But like the Jews, they would have the millennial kingdom realized without the cancelling of man's guilt through the shed blood of God the Son. They declare themselves opposed to what they call "a butcher theology," and will not permit a sacrificial payment of the penalty of the broken law of God. The death of Jesus may serve as a model of heroism, or as an incitement to philanthropy; but we are not allowed to believe that through His vicarious atonement He purchased us in order to make us free citizens of His new empire.

Reformed Judaism and Unitarianism—including the Unitarians who hide away in our Protestant churches under the title "Liberals," are birds of one feather. Their doctrines and essential aims are the same. It is a riddle to many

\*The doctrine that Christ will reign a thousand years.

why the Unitarians and the Liberals do not troop away to the Reformed Jewish rabbis and make application for the rite of circumcision. Dr. Fosdick would merit the respect and gratitude of a great number of people in the Presbyterian and in the Baptist church if he would consent to head the movement.

### Illiberal Liberals

The Liberals are not at present very liberal toward those who still adhere to biblical orthodoxy. It is especially those who believe in the premillennial return of the Lord who are singled out as the objects of their irate sarcasm. Taking at face value the Bible's explicit declarations that the church dispensation like the bygone dispensations, shall end in a catastrophe, they naturally clash with modern chiliasm which asserts that the world will become entirely converted through the agency of "the social gospel." The Jesus of this "gospel" did not really rise from the dead, nor will He ever really return; but a part of His teachings, mixed with those of the founders of other religions, will regenerate the world and that is the second coming which the modern chiliasts are looking for.

If we point to the evident signs of the promised return of our King, we are met with flaming resentment and denounced as fanatics. We have of course the explicit words of the Lord Jesus and His apostles; but we are furnished with a thousand conclusive reasons why these utterances should not be literally understood. To accept God's Word as it stands is to dampen people's religious enjoyment and to quench the spirit of missions. That is to depreciate the power of the church, and to cut off the expectations of progress. We must accept their point of view, or be satisfied with the titles of theological imbeciles and religious cowards.

### God's People Undisturbed

But God's true children are not disturbed by these denunciations, nor by the brayings of the false optimism of modern chiliasm. They know we are living in the era which Milton described in the following ponderous lines:

"Truth shall retire  
Bestuck with slanderous darts, and  
works of faith  
Rarely be found; so shall the world go  
on,  
To good malignant, to bad men benign,

Under her own weight groaning, till the  
day  
Appear, of reparation to the just,  
And vengeance to the wicked, at return  
Of Him—thy Saviour and thy Lord."

### The Evolution Fraud Anticipated by Christ

Christ anticipated the stupendous fraud of the evolution theory, and the crazy day-dreams of the social chiliasts, when He gave us the great parable of the wheat and the tares. The teaching of the Liberals is that evolution will gradually destroy the tares until humanity shall become pure wheat. When that stage of development shall have been attained,—well, then their millennium is here. The Lord of truth, however, tells us that the hardy tares shall grow and develop and ripen together with the

messengers of the false Christs. Never, while the present order of things prevail, will all the inhabitants of the earth be converted. Look about you! Observe! Read the daily newspapers and learn that the vigorous and luxuriant tares are keeping pace with the wheat. "Evil men and seducers shall wax worse and worse, deceiving and being deceived." Even a great mass of the members of the modern church "shall be lovers of their own selves, covetous, boasters, proud, blasphemers, \* \* \* having the form of godliness, but denying the power thereof."

### In Vain the Marsh-lights

We decline to accept the gospel of the perverted chiliasm of the present time, or to be entangled in the webs of the vain imaginings of the Liberals.

We need no new lights. We have Him who is the Light. We need no oracles of substitution. We have the infallible Oracle of God's Word. We need no Modernist guides. We have an unerring Guide, even the Holy Spirit Himself.

We will not follow the marsh-lights of men's speculations, but we will stake our all upon the unbreakable promises of God, knowing that we have a Father who does not need to be helped out with man's foolish reasonings and fancies. His glorious administrations are moving and shaking the old world on all sides.

The Holy Ghost is brooding upon the hearts of saints and sinners; and signs and portents betokening the appearance of the Coming One are thickening around us every day. Therefore we desire to be free from worldly entanglements, and we want to sit as loosely as possible in our present habitations, that we may at any moment be ready to answer the signals of the King.

## NO MIDDLE GROUND—ONLY A CHASM

*"The Faith which was once  
for all delivered unto the saints."*

1. The Bible IS the Word of God.  
*"The Book judges man"*
2. Jesus Christ is THE Son of God in a sense which no other is.
3. The birth of Jesus was SUPERNATURAL.
4. The death of Jesus was EXPIATORY.
5. Man is the product of special CREATION.
6. Man is a SINNER fallen from original righteousness, and apart from God's redeeming grace is hopelessly lost.
7. Man is justified by FAITH in the atoning blood of Christ, result supernatural regeneration from ABOVE.

*Modernist Theology*

1. The Bible CONTAINS the Word of God.  
*"Man judges the book"*
2. Jesus Christ is A Son of God in the sense which all men are.
3. The birth of Jesus was NATURAL.
4. The death of Jesus was EXEMPLARY.
5. Man is the product of EVOLUTION.
6. Man is the unfortunate VICTIM of environment but through self-culture can "make good."
7. Man is justified by WORKS in following Christ's example; result - natural development from WITHIN.

*#acc*

wheat until the harvest, which He explicitly informs us "is the end of the age,"—that is the end of the Æon known as the church dispensation. The tares, according to Him, will not be taken care of by the transforming workings of evolution, but by His own mighty angels, who will bundle them away to the prepared fire.

We bless the Lord of the harvest for the growth of His wheat. It will continue to ripen, and His faithful servants will persist in sowing by all waters until they feel the drawings of the irresistible Magnet, and hear the summons of the great trumpet-voice, "Come up hither."

Let not God's own elect be deceived by the purrings or by the shoutings of the

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Moody Bible Institute Monthly

# Paul a Hundred Per Cent Christian

By Rev. Alexander Sprunt, D. D., Charleston, S. C.

An Address at Founder's Week Conference, 1924

**I**ESTEEM it a privilege to be with you on this notable day, in the midst of this notable assembly. The presence of this multitude, with such singleness of purpose and desire, is an eloquent testimonial to the magnificent work this institution is accomplishing in carrying out the good intent of its sainted founder and those who have come to the throne after him.

It is a pleasure to bear to you the sympathy and cordial greeting of your brethren in the South, as far as I may presume to speak for them, and to bid you in their behalf Godspeed in your work for the Master and His kingdom. The fame of the Moody Bible Institute has gone forth to the ends of the earth, and in our end we have it in mind and heart and hope.

## "Nominal Christians" a Drain on Pastors

We sometimes hear it said of one and another in answer to an inquiry as to the spiritual fervor and activity they may possess, that they are "nominal Christians," or, that they are "church members," and the questioner is left to draw his own conclusions.

There is not much doubt in the mind of him who receives an answer like this to his inquiry. I congratulate these pastors and teachers who have a congregation for their ministrations amongst whom there is scarcely one such follower of the Lord Jesus. What a comfort it is to deal with men and women who appreciate what the Lord has done for them and are His loyal subjects, striving to do what He would have them do!

The wear and tear of the conscientious pastor and the burden he carries because of the "nominal Christians" associated with him in the pastorate, is the greatest and the severest drain on his strength and life of all the many cares he has to bear.

What an inspiration to know a man like the apostle Paul, whose one thought and endeavor was Jesus Christ and Him crucified. His words to the church at Philippi, in the second chapter, deserve the constant meditation of us all. He tells us of his attainments according to the flesh, and challenges all others in this sphere to measure with him. But what things were gain to him he counted loss for Christ, and not only these things and conditions to which he attained, but he counted all things loss for the excellency of the knowledge of Jesus Christ his Lord.

Amongst his claims was this one: an Hebrew of the Hebrews. He was 100 per cent a Hebrew, and who will doubt it? What a comfort to deal with such a genuine soul.

## How We Value the Real Thing!

We value it highly; we want it and we are willing to pay for it, and pay May, 1924



Rev. Alexander Sprunt, D. D.

handsomely. We little care for the thing that "is just as good," and we have no patience with the counterfeit. This apostle was 100 per cent Hebrew, 100 per cent Pharisee and in time 100 per cent Christian. Whatever he pretended to be, he was. We admire him for it, and the pity is there are so few, comparatively, like him. We read of one a long time ago who "wholly followed the Lord his God." There seemed to have been but one other in his thousands of companions in travail.

Brethren, if I have a message for you, it is that you give the Lord the very best you have. Present your bodies a living sacrifice to Him. There is so much counterfeit these days, and the pure thing is greatly needed.

Am I speaking platitudes to you? Are you all of one mind and one heart? I want to remind you that the Master said to His disciples, "Continue ye in my love." If you are in the love of God and we readily accept it that you are, then "Be not weary in well doing" but "be instant in season and out of season."

## Why God Honored Paul

The apostle to the Gentiles has ever been regarded with peculiar favor by the church in all the ages, for he was the chosen of God to bear the name far hence, and it has come through him to us, freighted with the blessing of God on all who heed his message.

Why was it that he was honored of God thus to bear testimony concerning his Lord and Master and to be an example to so many in all the ages? Was it likely that his Lord would have thus honored him if he had not been of a single mind and with a heart of loyal devotion?

Study his messages to the churches and his pastorals. He tells us in language that we all understand, "All scripture is given by inspiration of God, and is profitable for doctrine, for re-

proof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

It is unworthy of any student of the Word of God in speaking of the inspiration of the Scriptures to intimate that this inspiration was nothing more than that spirit of genius which characterized many profane writers in the days past or present.

The Scriptures are evidently inspired in a sense that no other writings are inspired. We cannot understand why the apostle should mention this fact, except it be to draw a distinction between them and all other writings. These other writers do not claim inspiration as he did, and as other writers of the Book claimed it.

Again, however much some may insist that this apostle says nothing about the virgin birth of our Lord, there is a statement in Galatians: "When the fulness of time was come, God sent forth his Son, made of a woman, made under the law" (4:4.)

Why is it said, "Made of a woman"? One can scarcely read these words and not call to mind the words of Genesis 3:15, "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

Here again, why her seed? Why not their seed? It is her seed that is to bruise Satan's head.

## Paul's Witness to Christ

As to the deity of Christ, there is scarcely a doctrine in the writings of the apostle Paul more insisted on as the basis of his words of instruction and exhortation to the churches. To cite the references in these letters to the churches, in Corinth, Galatia, Philippi, and Colosse, would take more time than we can just now command. To eliminate his teachings on this subject would awaken the suspicion that the friends of the *Shorter Bible* had passed this way.

In his first letter to Timothy, his beloved son in the faith (3:16) he says: "And without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." When was God manifest in the flesh, if not in the Lord Jesus Christ? Since the notable day, when the apostle exclaimed, "Lord what wilt thou have me to do?" he seems to have had his divine Lord and Master ever before him.

And what could be plainer than his teaching on the atonement of Christ? He writes of Christ's sacrificial death to the church at Rome and the church in Corinth in language like that of the prophet Isaiah in his fifty-third chapter. What can the apostle mean by the



ministry of reconciliation in 2 Corinthians 5, if not this glorious truth that Christ died for our sins according to the Scriptures?

When we read of those who question and even deny the bodily resurrection of our Lord, after reading the writings of this apostle, we are reminded of the concluding words of the Gospel of Matthew (28:16, 17), "Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshiped him: but some doubted." Some tell us that seeing is believing but these saw him, and yet doubted.

The glorious doctrine of the resurrection, of his bodily resurrection, is the foundation of our hope, and we are ready to say with the apostle, "If Christ

be not raised then is our preaching vain, and your faith is vain, and ye are yet in your sins," "And they also which are fallen asleep in Christ are perished." Perish the thought! How meaningless is the fifteenth chapter of 1 Corinthians if He be not risen!

So we see how that the apostle Paul is 100 per cent Christian. How can they call themselves Christian who are disposed to rob the Christ of that which is essential to the Christ? He is not a mere man, though we may call Him by the name which was given Him by the angel before he was conceived in the womb.

And in what sense is He the anointed of God, if he did not possess deity?

#### **Duty as Well as Doctrine**

And as to duty, as well as doctrine,

we find this apostle 100 per cent loyal to his Master. It was his custom in writing to the churches to refer to himself as the slave of Jesus Christ. What an honor it was, and how he gloried in it. Know ye not that ye are not your own? What a message is that he delivered at Miletus to the elders of Ephesus, in the twentieth chapter of Acts! And what a record of faithful service have we at his hand in 2 Corinthians 11:22-28!

As in doctrine and service, so, as a consequence he was a typical witness bearer for his Master. Said he in Galatians, "From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus" (6:7). And men took knowledge of him that he had been with Jesus!

## **We Have an Advocate With the Father**

By Rev. James M. Gray, D. D.

(A Homily)

**T**HE words at the head of this homily are found in the first verse of the second chapter of the first epistle of John. "Advocate," as we all know, means simply, one who pleads the cause of another. That is the meaning in our English lexicon, and that in the Greek lexicon is not essentially different. The Holy Spirit is here pleased through His servant John to represent our Lord and Saviour Jesus Christ as occupying such a place with reference to men in the divine presence. And in reflecting upon it, it occurs to us to say:

1. *The advocacy of Christ is limited to His own believing people.* We would not say this if we were now thinking of Him as a Saviour only, if we were now thinking of Him only as to His work upon the Cross. In that sense, thank God, He is a Saviour for all men, for He Himself has said: "Him that cometh to me I will in no wise cast out." It is on the strength of this that Paul can say to Timothy, that God "will have all men to be saved and to come to the knowledge of the truth" (1 Tim. 2:4). But it is different when you come to consider Christ as an advocate. There He is again our witness in saying: "I pray not for the world but for them which thou hast given me, for they are thine" (John 17:9). And once more we have the writer to the Hebrews saying: "He is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25). That is to say, He makes intercession—He acts as an advocate for them who come unto God by Him. They are first saved through faith in His atoning sacrifice, and then they are kept saved by faith in Him through His ever-living intercession.

It may be objected to this that John in the context of our text says: "If any man sin we have an advocate with the Father." But *any man* in this case is not equivalent to *every man*.

John is here addressing Christians only; that is, saved men and women whose "fellowship is with the Father and with his Son Jesus Christ" (1 John 1:3). Indeed, there is no New Testament epistle addressed to any other class of persons. Therefore, when John says, "If any man sin," he means "If any of you Christian men sin," "If any of you disciples of Christ sin," we have an advocate with the Father, Jesus Christ the righteous.

It should be kept clearly in mind therefore, that while all men are at liberty to avail themselves of the work of Jesus Christ as a Saviour, it is only those who have so availed themselves who have the further right to the claims of His advocacy.

2. *The advocacy of Christ is of great importance to His people.* In other words, His intercession on our behalf is the complement of His sacrifice for us upon the Cross. By the one He reconciles us to God, and by the other He introduces us to God.

We see this beautifully prefigured for us in the Old Testament, where on the day of atonement, the high priest presented his sacrifice on the altar of burnt-offering in the outer court, and then entered into the holiest of all with the blood, sprinkling it upon the mercy seat.

These two acts were really but two parts of one transaction. The offering of the sacrifice would have been incomplete without the presentation of the blood. And so the epistle to the Hebrews represents our blessed Lord after having offered His sacrifice on the Cross, as entering in with His own blood into the Holy place, even heaven itself, there to appear in the presence of God for us (Heb. 9:11-14, 24-28). This act of the high priest was one of intercession though no words were uttered by him. Indeed, there is no intimation that he delivered himself of a single syllable. The sprinkling of the blood upon the mercy seat was an appeal sufficient. Nor is there

reason to suppose that the intercession of our blessed Lord for His people is vocal.

"Five bleeding wounds He bears,  
Received on Calvary;  
These pour effectual prayers  
That strongly plead for me.  
Forgive him, Oh forgive, they cry,  
Nor let that guilty sinner die."

Another fact to be observed is that when the high priest entered the Holy place he wore upon his shoulders and upon his breast engraved on precious stones, the names of the children of Israel, the names of all the tribes. This indicated that he represented them in the capacity of intercessor. And so it is in the case of Jesus Christ who bears our names, our persons, before the throne of grace, and through whom it is that by one Spirit we have access unto the Father (Eph. 2:18).

3. *The advocacy of Christ is a source of great encouragement to His people.* It is so because of His sympathy for them. It is written in Hebrews that every high priest taken from among men is ordained for men in things pertaining to God, who can have compassion on the ignorant, or, as the Revised Version expresses it, who can bear gently with the ignorant, and on them that are out of the way because that he himself also is compassed with infirmity (Heb. 5:1, 2). And so the same inspired writer says it behooved Jesus to be made like unto His brethren that we might have over the house of God a High Priest who can be touched with a feeling of our infirmities, one who was tempted in all points like as we are yet without sin (Heb. 4:15, 16).

It frequently happens that a Christian's sins arise from some external circumstance of his life. Poverty gives occasion for it, but our Advocate had not where to lay His head. Weariness and fatigue of body accounts for it, but He also knew what it was not to have time to eat bread and to be obliged to go into the desert and rest awhile. Misconstruction of motives gives opportunity

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to sin, but our Lord knew that experience also, for even His own brethren did not believe on Him. Desertion of friends is another cause, but in His case all His disciples forsook Him and fled. The direct and personal assaults of Satan also cause us to sin, but our great Exemplar met the evil one in the wilderness and overcame him. So has He well earned for Himself the title of a merciful and faithful High Priest, who, in that He Himself having suffered being tempted, is able to succor them that are tempted (Heb. 2:18).

But His advocacy on our behalf is a source of great encouragement not only because of His sympathy for us, but because of His influence before the throne of grace,—the influence of His character as the One in whom His Father is well pleased. And more than that, the One whose preciousness in the sight of His Father is made over unto us as being one with Him (1 Pet. 2:7, R. V.).

Then there is not only the influence of His character, but the influence of His Cross, for He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed (Isa. 53:5).

And the influence of His covenant,

not merely the covenant He has made with us, but the eternal covenant which the Father made with Him in eternity—the covenant that He should assume our place under the law and fulfill all righteousness on our behalf and pay the penalty for our sin. The reward of all this was that He should see of the travail of His soul and be satisfied. The Son therefore, having fulfilled His part of the covenant, shall the Father fail in keeping His? If the Son has finished the work which the Father gave Him to do, shall not the Father bestow upon Him the covenanted reward?

What an affecting example and illustration of this advocacy is given by our Lord Himself as recorded in the twenty-seventh chapter of Luke! Peter is boasting of his readiness to go with Him to prison and to death, but the Lord tells him that the cock shall not crow that day before he shall thrice deny Him. It is in the same connection that He says:

"Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren" (Luke 22:31, 32).

The margin of the Revised Version is still stronger, which reads: "Satan obtained you by asking that he might sift you as wheat." The need is known to the Lord before it is known to the disciple, and the advocacy is promised before it is sought. How deep the need no human being can fathom, but the effectiveness of the advocacy is shown in Peter's recovery from the awful fall of denying his Master and in the power he subsequently exhibited in the strengthening of his brethren who were alike tempted. What a blessed thing to know that this same Jesus is our Advocate, and that we who believe on Him are among His own whom He loves even unto the end!

Just one added word. He who is our Advocate is "Jesus Christ the righteous," so the text says, one who pleads for us on the ground of justice as well as mercy. As Canon Faussett expresses it: "Though He can say nothing good of us, He can say much for us. On His righteousness, obedience to the law, and endurance of its full penalty for us He grounds His claim for our acquittal. The sense is that He is righteous in contrast to our sin."

What shall we then say to these things? If God be for us, who can be against us? (Rom. 8:31).

## Missionary Symposium at Founder's Week Conference, 1924

Rev. Robert H. Glover, M. D., Director, Missionary Course, Moody Bible Institute, presiding

I

**M**R. HOLLAND, of the Africa Inland Mission, who spent seven years on the field:

"I have stood in Africa in a little cemetery where the sun rises and sets with more intense brightness than I have ever seen it in this land. In that little cemetery there are three large iron crosses and three little ones and some six or seven wooden ones. They represent those that have carried the gospel and laid down their lives to carry it.

"In that spot God has spoken to my heart. On one side there is a palm tree keeping a ceaseless vigil, and on the other an acacia tree, so typical of that land, where black and white are resting beneath the shadow of the cross.

"Since we returned home in June others have laid down their lives and today there are vacancies there. They carried the gospel, they risked all that they might carry it. We will carry on the battle and press it to the farthest corner. I wonder if there are not some others who would like to accept the responsibility, who would like to brave all the dangers, the ills that are in that country for the privilege of carrying the gospel?

"Just one more picture. It is in German East Africa, in Tanganyika Territory. It is during the war, in a military camp. There is a call for volunteers being made, for in the hills the enemy

is entrenched and their guns are doing deadly destructive work. The command has gone forth and the call for volunteers is given. Here is sitting a Mohammedan, his blanched face in his hands, too frightened to look at his commander. Here on the other side stands a Christian lad, erect, at attention. And when the call is given the Mohammedan, too frightened, makes no response, not even a salute. But when the Christian boy is asked, with a salute he volunteers and joins the signal corps. The bullets whizzed about him. He typed the news back to headquarters, telling of the position of the enemy. Needless to say he was rewarded because of his excellent service.

"Are you in the army of the Lord?"

II

Miss Margaret Duncan, twenty years of missionary service in China:

"I want to testify that the Word of God is life, and has transforming power in the lives of any people. I have seen opium fiends transformed and become earnest Christians. In our district we have had many cases of demon possession. They have been released from this bondage.

"I am connected with a girls' boarding school with thirty-nine boarders and a hundred day pupils. I should like to give an instance of the transforming power of the Word of God in our community:

"A tall dignified gentleman entered

our gates leading by the hand a little girl of eight years. He wanted to see me about the studies he desired his daughter to pursue. He wanted history, reading, writing and arithmetic—nothing else. I discussed with him the curriculum of our school, and said instead of history I would substitute a Bible lesson every day, and there would also be the learning of hymns, and she must attend the morning chapel service each day.

"This much displeased the man. He said:

"Oh, we worship Confucius. I don't want her to learn the Jesus doctrine. If she must do that I will not let her come."

"By the prompting of the Holy Spirit I promised to excuse her from the Bible class for one term if he would allow her to attend the chapel service.

"She came, and listened to the hymns. The Chinese children sing heartily 'Jesus Loves Me,' and others.

"After a few months she came to me with two dimes in her hand. 'My father said I might buy a hymn book,' she said.

"So God was softening the father's heart. He let her return the next term, and he began studying her Bible and went to the meetings to ask about questions he did not understand.

"Before very long the father, the mother, this girl, the brother and sister were all true followers of the Lord Jesus. 'A little child shall lead them.'"

### III

Mr. Tamamoto, of Japan:

"I want to sing a Japanese hymn. (He sings.)

"Political and philosophical people recently found out that higher criticism cannot satisfy their thirsting heart. If you go to Japan and attend some Christian meeting you will find under the pulpit where the higher criticism is preached there are very few attendants. But a Spirit-filled man, he stands up in the pulpit and preaches to the Japanese people the power of the gospel through the blood of Jesus Christ, and many souls are satisfied and saved.

"Now many Japanese Christians say that Japanese became very spiritual recently, especially after the awful earthquake, and that today is a most hopeful time for evangelization in Japan. When it is such a wonderful time, we are very sorry to find so few Spirit-filled pastors.

"My dear American Christian brothers, go to Japan to preach the gospel.

"I am very happy because I was called to become a Christian preacher. I have a great responsibility for Japanese lost souls."

### IV

Miss Mabel Francis, fourteen years in Japan:

"I shall never cease to marvel at the grace of God that permits one like me to bear His message to those that have never heard it. I consider it the greatest privilege that can ever come to one to be permitted to carry the gospel message of Jesus Christ to those who do not know.

"The great need of Japan, as our brother has just said, is the gospel of Jesus Christ. I find people under the opinion that Japan is a stoical, cold, critical people, and all they want is the educational, the theoretical side. But could you know the yearning hearts there are in Japan, that are longing for the gospel of Jesus Christ, longing for something that will satisfy the cry of their hearts, I am sure there would be many in this number who would wish to carry the message to them.

"I was going down the street one day when I met a beautiful young woman. She bowed to me very shyly, and then she rather excused herself by saying, 'But you know as I saw you today I thought that that lady came from another land, and perhaps she can tell me what I have wanted to know all my life.'

"I said, 'You come to my house and we will sit down together.'

"As I unfolded to that young woman the story of Jesus Christ you could have seen the hunger written on her face.

The tears began to roll down her cheeks, and finally she lifted her tear-stained face and said, 'Oh, thou great God, I thank Thee that Thou hast let me hear at last what I have longed to hear for so long. I have heard how Thou hast sent Thy Son to die for people like me, and I believe it.'

"Oh, how my heart rejoiced! Since I came back to America I hear people talking about thrills. If you want a thrill that is worth talking about take the gospel of Jesus Christ to those whose hearts have hungered for so long, and watch until the light breaks upon them.

"Fourteen months after that as I stood by the death bed of that dear girl she clasped her hands together, and said, 'Oh, teacher, it is all peace,' and my heart cried out, what if no one had ever come to tell her the things she wanted to know."

### V

Miss Margaret Wiley, twenty-four years under the American Board in Fuchow:

"Last summer, on the fourth day of

country in going into the work in China and helping to bring that student body to a knowledge of Christ and to keep from the things that are evil.

"A great deal of literature is coming into China. I have found students reading books, translations into the Chinese, that would be a shock to you if you could see them and understand what they mean.

"I would like to witness to the young women of the Student Volunteer body. How many women are waiting for their lives to be brought out of darkness and to look for the coming of our Lord and Saviour Jesus Christ. After nearly a quarter of a century in China I do want to witness to the fact that I can think of no greater joy for any of you who can go to the foreign field than to go."

### VI

Mr. Johnson, of the Student Volunteer Band:

"I am sure that if you have enjoyed this conference, we as Student Volunteers have enjoyed it none the less. I am glad to stand before you as a Student Volunteer ready to go into the foreign field, the Lord leading the way.

"As I listened to the message this morning, I thought of an incident that meant much in my life. It was one night when I had come home from work rather tired. I took my Bible, thinking I would find some comfort there, as I had many times before. I opened it to Matthew 4:19 and read, 'Follow me and I will make you fish-

ers of men.'

"I closed my Bible, but that verse stuck. It wasn't the first time the Lord had spoken, and in a few moments I was down on my knees submitting to God, asking Him to have His way.

"In May, on my birthday, I had a letter from the Moody Bible Institute telling me that I had been accepted as a student. In the fall of 1921 I came to the Institute, and I am looking forward eagerly to years of service. I know that as volunteers, Jesus Christ will be with us for He said, 'Lo I will be with you always, even to the end of this age.'

"It matters not where on earth we dwell,  
On mountain top or in the dell,  
In mansion or in cottage fair,  
Where Jesus is, 'tis heaven there."

### VII

Mr. Olney, first vice-president of the Missionary Union:

"First, I want to answer the question as to why I am a Volunteer. It is because I believe every word of this old Book, and when Christ said, 'Ye must be born again,' I believe He meant what He said.

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A Chinese Kindergarten, Seoul, Korea, Missionary, Mrs. C. S. Deming

July, I took ship from China to the United States. As the steamer was leaving the coast it seemed borne upon me to ask what message might be mine on the voyage, and it seemed to come with great clearness, 'Thou shalt be a witness.'

"When I reached Seattle I asked, 'What is my message in going up and down among the churches of my denomination?' Again the voice sounded, 'Thou shalt be a witness.'

"It seems today I hear that same voice, and I should like to witness today to the many wonderful lives among the people of South China, lives made new through the power of Christ, lives cleansed and made useful through the blood of Jesus Christ.

"Today it seems I should speak a word to the Student Volunteer body. I wish the Student Volunteers could realize what the great, throbbing heart of China is thinking. I wish you might realize the danger coming to those students now, and I wish even more that you might realize the wonderful opportunities for the young men of this



"I have only been saved two years. One year ago today, at five minutes to eleven, up there by that post I told the Lord I would go where He was calling me. There was a man here giving an address concerning New Guinea. He wanted a teacher to go back there with him and evangelize those islands. I told the Lord that if it was His will I would go. If the Lord tarry and if nothing else prevents, one year from this September I will be on my way to New Guinea.

"One of these Christians in New Guinea told Dr. Abel,

"My mother never heard of this Jesus. How long ago did this Jesus die? Last year? Year before last?"

"He had to tell the man it was nineteen hundred years ago.

"But my grandmother never heard of him. Where is she?"

"What are you going to answer those people if they should ask you that on the other side?"

#### VIII

Peter Matson, thirty-four years in China:

"I stand up to testify to the saving power of the Lord Jesus Christ in China, a district in the very heart of the great heathen land, a district in which none can be darker than it was when I first arrived there thirty odd years ago. It wasn't only that the people were ignorant of the way of salvation, but they were opposed to the missionary, so suspicious of foreign influence were they. They came within a hair's breadth of beating to death the lonely missionary because they thought he had poisoned their drinking water and thus caused the epidemic of cholera. It was a time when every calamity was blamed on the foreigner.

"I remember the first trip I made through what is now our field of work, surrounded by thousands of people every day but not one of them had heard the name of Jesus. They had never even seen a missionary. In most places they did not know I was a foreigner and I was very thankful they did not. But now you can go through that same district and you will find in the first place six head stations where we have missionaries from America preaching the gospel of Jesus Christ.

"That reminds me, we have two of our best missionaries from the Moody Bible Institute, and I wish to take this opportunity to express my gratitude to the Moody Bible Institute. We have also some forty to fifty out-stations, a Christian community of about two thousand believers, and thousands of boys and girls under Christian instruction.

"So it is wonderful what the Lord is doing in that great heathen country, and best of all the doors are wide open for the messenger of Jesus Christ. I certainly can join with the brothers and sisters who have said this afternoon that there is no higher calling God could give to a man than to permit him to bring the message of salvation to those in heathen lands. It seems to me I can understand what the great apostle meant and what he felt when he spoke about his ambition

to preach the gospel of Christ in quarters where His name was never known.

"It is a time of great unrest in China. We have read these last few days of bandits in our neighboring stations. Three of our dear friends were taken by bandits, and two of them were seriously hurt. Mr. Hoff was brought to our hospital and there he died. But in spite of all these difficulties it is a great privilege to be on a missionary field and point the unhappy people to Him who alone is able to save.

"I thank God for this opportunity to come here and feel this warm atmosphere of sympathy and prayer. May God bless us and bless you and these young people who are volunteering for this work. May He make you a blessing to thousands in the heathen countries."

#### IX

Mr. Steven, of the China Inland Mission:

"I would like you to remember, dear friends, that China contains not only the Chinese race but many other races. There are in southwestern China at least fifty or fifty-five separate and distinct tribes who antedate the Chinese invasion of China. They are the elder brother of the Chinese race, and the gospel has as yet only reached eight or nine of these fifty-five tribes, and by those who have received the gospel it has been welcomed in a wonderful way. In these twenty-five years nearly as many thousands have been won for Christ of these dirty, drunken, immoral, poverty-stricken, utterly ignorant people. They have no written language, but great numbers of them today love the Lord Jesus Christ and are seeking to give the gospel to their own people, for some of them have gone as missionaries twenty days journey and more to the southward to reach other and somewhat kindred tribes with the gospel.

"Once when some of them were wanting to take up a collection in order to build a place of worship, they did not have any money (most of them had never seen a dollar in their lives), and they did not know how to take up a collection. Some one had the bright idea that all of them kept hogs and so they took up a pig collection. There were more than three hundred and fifty hogs gathered together at great self-sacrifice on the part of those devoted people. They gave up their winter's supply of bacon in many cases in order that those hogs might be taken to the market and sold, that lumber and hardware and labor might be obtained for the building of a place of worship. There are forty-five or more tribes beyond these eight or nine who are yet waiting for the gospel. There must be another twelve or fifteen translations of the Scriptures made and new alphabets prepared."

#### X

Mr. Bartel:

"Well, I landed in China about as early as I could. If you had been there as long as I have been there you could not help but want to go back. Just yesterday at eleven o'clock a boat sailed for China taking one of my old school-mates. I received a letter from him and

he said, 'Do you remember when we roamed the plains, when we sang, "Hold the Fort for I Am Coming"?' "

"Those were the most blessed times of my life when I went from village to village telling the gospel of Jesus Christ. As some one has said, if God has called you to be a missionary don't stoop to be a king."

#### XI

Miss Deepe, representing the women delegates to the Student Volunteer convention:

"I am quite sure, friends, that I can't find words enough to express what the convention meant in my life. You know how, when the steam and power are applied to the wheels of a factory they begin to move. When I went to Indianapolis God turned the Holy Spirit into my heart. I was not then a Student Volunteer in name but I was in heart. I was His volunteer and not a volunteer of the union.

"If I could this afternoon just bring to you the great inspiration and enthusiasm that convention was to me I would feel that I had done my duty.

"One thing that impressed me was the presence of those representatives of foreign countries. I might mention Dr. Agra, Dr. Masa, Dr. Cheng and others. They told of the great call of those lands.

"I have always wanted to engage in children's work. I wanted to stay in America and teach the boys and girls that are so pretty and lovable. But when I went to Indianapolis, I realized that these great speakers are just a few of the thousands of boys and girls who are over there waiting to hear of Jesus, and that is what touched my heart, just to know of these boys and girls who had never heard of Jesus, and I accepted the challenge."

#### XII

Mr. Arnold Strange, representing the men delegates to the Student Volunteer convention:

"I went to the convention as a Pastors Course Student preparing for the home field, and I decided to go to the foreign field. There were pictures given of various lands, of people thirsting for the gospel. That caused me to think. But it did not make me think really until one of the delegates startled me by saying, 'Why don't you go?' Eventually, I could not do anything but accept, because my excuses all fell down.

"I was thinking of the great responsibility which is upon the students here this afternoon, because those who know of the need are responsible for fulfilling that need. A person who goes to a university is looked upon as one who is able and one who should be able to give to others that which he knows. The same thing applies to the Christian life and the knowledge of the foreign field. If you know of the need of the foreign field you are the one to whom Christ is looking to meet that need."

#### XIII

Mrs. Glover:

"When I came in this afternoon I had no thought of speaking even a word,

but as my husband has been nodding to me I have been looking to the Lord for a message for your hearts and for my own. I have been wondering if we have been sitting here simply enjoying the afternoon and entertained by what we have heard without feeling any message coming to our own hearts. I wonder if it can be possible that there is any one here to whom the Lord has not spoken this afternoon.

"I have been praying the Lord to give me grace to be happy to live in this land and to give up the work that was so dear to my heart. I want to bear testimony to the fact that He kept me in China for about twenty years, and during that time I was not unhappy or discontented for one single moment. But during the seven years I have been in this country I can look back to many hours when my heart has been sore within me because of being separated from the land I had hoped to live in, or to die in, or to be taken from to meet the Lord in the air.

"I want to praise God for a mother that was the means under God in bringing the inspiration in my life, whose prayers and help and sustaining influence was the means of my going to the foreign field in the beginning.

"We have been hearing so much in exhortation to the young men and women, as if there were not mothers and fathers to whom God was speaking, to whom the voice of God was coming as to Abraham of old. Do you remember when the Lord spoke to Abraham and said, 'Take now thy son, thine only son, the son whom thou lovest and get thee up?' Abraham could not understand what God meant because it was in this son, Isaac, that the promise of God had been given to him and he was looking for the fulfillment of that promise in that son. Here comes the voice of God telling him to go three days journey in the wilderness, and Abraham, although he did not understand, took this son, this only son, the son that he loved and went in obedience to the command of the Lord. As we see Abraham putting his son on the altar of sacrifice the Lord says 'Now I know thou lovest me because thou hast not withholden thy son, thine only son, the son whom thou lovest.'

"This was the message that the Lord spoke to my dear mother's heart. I was her only girl, and when the Lord laid His hand on me, she, as Abraham, offered me up willingly.

"As you follow on in that chapter you see the Lord says, 'Because thou hast not withholden thy son, in blessing I will bless thee.' God made it true in her life because he raised up daughters to care for her in her old age. I feel perhaps there are fathers and mothers here who have sons and daughters. Remember David's words, 'Neither will I offer unto him that which cost me nothing.' I pray that you will count it the greatest privilege to lay these precious boys and girls for service and sacrifice on His altar.

"As I am spending these days in this country and caring for the children God has given us, the prayer of my heart is that they may be called to the uttermost

parts of the earth as ambassadors for Jesus Christ. So dear fathers and mothers, just put those children in the hands of the Lord. Perhaps they are giving you trials now, but God is able to raise up these children and send them out in answer to prayer. To those of us who cannot go, He has given the privilege of intercessory prayer. I may be a worker with my brothers and sisters on the field through intercessory prayer."

#### XIV

Mr. Strachan of the Latin American Mission:

"I would like to tell you what, to my mind, is in the mind of Christ this afternoon by means of a little story that happened to me in Columbia, because it has left a lasting impression upon my own heart.

"I had gone up the river preaching the gospel in villages and towns by the way, and on the way down we came to a certain town where a poor man had staggered in delirious with malaria fever. He fell down. There was nobody to care for him. As the steamer drew in some of the people said:

"Why don't you put him on the steamer and take him down to a hospital?"

"They brought him across the river and laid him on the lower deck of the steamer, delirious.

"I had gone to sleep but suddenly woke up because the engines of that steamer had ceased to throb and I thought we had got on a sand bank. I heard a rush of feet and some one crying:

"There is a man in the water."

"I looked out of the cabin window and I saw this poor fellow who had been taken on the steamer. I looked around and there only ten yards from him was a man with a canoe moored along the river bank. I thought surely he would push out and rescue him. To my amazement and horror that man stood looking down, and the poor fellow went down in front of him although only a distance of ten yards separated them.

"The man came up—a white face with a piteous appeal and his hands outstretched. The man did not do anything.

"Away on the other side a hundred yards off, were three large canoes moored and I yelled at them until I almost split my lungs.

"We were turning around. But no one moved on that side, neither did this fellow move, and the poor fellow in the water went down for the second time.

"At last two men from the other side then yards away started, but they only got three yards from the poor fellow who went down never to rise again.

"That night I could not sleep. Whenever I turned my head I saw a white face and piteous, appealing hands. Whether I looked this way or that way those hands were before me. I got into almost a fever, and I cannot tell you how I felt.

"Then the Lord spoke to me. He said, 'You understand what is in My heart tonight. I have been looking over these

republics in Latin America through which you have passed. I have looked over these republics, these valleys and plains, and I have seen not an individual but these great crowds, and they are going down. Those who have the canoe of salvation, to whom I have entrusted it, are standing idly by without putting out.'

"O friends, do you know that is the actual situation that is taking place today. Jesus, your Lord and mine, is sitting at the right hand of power, and He is looking out, not only over the plains of Latin America but over all those backward places of the earth, and those spots where Satan's seat is, where Satan's rule is supreme. He is looking there and He sees teeming millions of people there going down to a death from which there is no return.

"Jesus, your Lord and mine, is looking to you and to me and what does He say? Some of us who have the canoe of salvation, the means of rescuing them, are on the river bank looking on. May God in these minutes grip our souls so that we cannot get away from these things, and may we hear our Lord and Master pointing the way to the dark spots of the earth and saying, 'Go and preach the gospel to every creature.'"

#### XV

Dr. Harrison of Arabia:

"I am sure we have all seen a real vision this afternoon and we have had our hearts thrilled as they have not often been thrilled.

"Do you know why we have had our hearts thrilled? We have seen a vision of the world, but that doesn't thrill us. But we have been thrilled because we have heard a little bit of an echo of something else. 'And after these things I heard a great voice of much people in heaven saying, Alleluia; salvation, and glory, and honour, and power, unto the Lord our God.'

"I am sure that the vision that God wants us to keep in our hearts is not the vision of men and women however good or bad they are, or in whatever great or extreme need they may be. The world has always been that way and it is that way still. But you and I have caught just a little bit of the echo of the days to come when the Lord God Almighty is going to reign.

"I thought this afternoon as I heard the story of the power of God, the message of Christ, how it is adequate to go to South America, and to China, and to India and Arabia, and it is sufficient. We have heard this afternoon, I think, as most of us have not heard for a long time nor will we hear it again for a long time—we have heard a little bit of the music of the days when He that sitteth on the throne says, 'Behold, I make all things new.' When there are great voices in heaven saying, 'The kingdoms of this world are become the kingdom of our Lord and of his Christ, and he shall reign forever and ever.' That, I am sure, is the vision that we want to carry away with us.

"You know the missionary enterprise isn't a hopeless sort of enterprise. It is

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not an effort to pick a few people out of the sin and trouble of this world. The missionary enterprise is that enterprise that will bring back the Lord, the great King, and one day we are going to see the kingdoms of this world become the kingdom of our Lord and His Christ. Those of us to whom Christ has committed the message of this reconciliation to proclaim to the Gentiles the unsearch-

able riches of Christ, we are going to have the unspeakable privilege of knowing that our efforts hasten to some little extent the return of our great King.

"Let us leave this meeting this afternoon with a vision not of the world as it is. We want to know that, we must know it, but let us leave this meeting with our minds and our hearts fixed upon Jesus Christ, upon that One that

is able to save to the uttermost, that One who has in His hands eternal redemption for this whole round planet. Let us have in our minds the picture that we have had just a little glimpse of this afternoon and the echoes that come to us when He that sitteth on the throne says, 'I make all things new,' and 'He shall reign forever and ever.' Let us have that in our minds."

## This Superintendent Is Not Beguiled

A divinity school recently put forth an announcement of "Extension Courses in Religion," including among other subjects, "The Faith of Modernism." The idea did not favorably impress the writer of the following letter and it is possible that his estimate of it may be a warning to some other people.—Editors.

"**M**R.....  
Extension Secretary, etc.,  
"Dear Sir:  
"Your circular letter enclosing enrolment blanks covering 'Extension Courses in Religion,' received. The program you also enclose outlines a course on 'The Faith of Modernism' to which you make special reference on the last page of the folder.

"I am not quite sure that I understand your aim, and I could not of course recommend this study to my teachers without knowing that the teaching was in accordance with the Bible.

"I don't like the word 'Modernist.' What is there *modern* about sin? I always thought and believed that sin was as ancient as it is vile. Do you not believe that sin separates from God and that God sent His Son to save from sin? If so, there's nothing *modern* about that, is there? Is there anything *modern* about faith, or have you some new discovery that puts character in the place of faith? Is the *by faith* method of salvation out of date?

"Your statement says, 'Some of the answers of the past to fundamental problems of life and destiny *seem* no longer efficacious.' The underline of the word '*seem*' is my own. May I suggest that the 'answer of the past' is no longer efficacious because of unbelief? It is not the answer of the past but an attitude of the present. We need to take Jesus (I refer to the Lord Jesus who was born in Bethlehem of a virgin in fulfilment of prophecy) 'in earnest' as to what He said and taught. The *fundamental* problems of life and destiny are the same as they were in the days that the Son of man trod this earth. We have the same remedy for sin *now* that was offered *then* and the same destiny awaits the unbeliever and the 'hireling shepherd' *now* as *then*. God has not changed. Christ has not changed. The Book has not changed.

"So, why is Modernism? What is there about Professor ———'s lecture, 'The Modern View of the Bible' that is better than Christ's view? And, I am puzzled as to what Professor ——— can

say about 'A Modern Faith in Life Beyond Death'—puzzled, but not interested. I have a faith in life beyond death based on what the Lord Jesus Himself taught, and certainly other teaching, modern or otherwise, would not interest me. Let's 'take Jesus in earnest' as to what He taught. He knew. Believe Him. Professor ——— may know more than the apostle Paul about the 'Functions of the Church in Modern Society,' but I am sure the function of the church is *fundamentally* the same in modern as ancient society, and that modern society needs the church as it functioned in apostolic times, needs the apostolic power and the apostolic faith, not some modern concept of the 'spirit and attitude of Jesus.'

"So, I should like to know your reasons why Sunday-school teachers should undertake a study such as you have outlined.

"Yours very truly,

"C. T. Watson,

Superintendent Congregational Church School for Bible Study."

## "Mother's Day" an Offering of "Strange Fire"

By Mrs. M. R. Emmons, Atlanta, Ga.

**F**OR some time the impression has been deepening in me that in the celebration of "Mother's Day," the church is again culpable in offering "strange fire." How often the god of this world has dimmed the spiritual ear and understanding of God's children by some sentiment that has not the backing of God's Word! Any subterfuge the enemy will use to get the eye off Christ and rob Him of His honor. All mothers who are in Christ must resent this infringement on His day when they pause to think. The Lord will see to it that godly mothers will be honored, but He does not call for the church to give His day to their homage.

In the old dispensation, the seventh day belonged absolutely to Him. In the new dispensation, He expressly calls it the Lord's Day. So for the church to put itself on record as having added a new day for celebration looks like flagrant insolence to the teaching of the precious Book, where we are told in all things He shall have the pre-eminence, and again, "my glory and honor will I not give to another."

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The music alas, is too often not worship but strange fire. To the ear tuned to hear His praise, it must sound like blasphemy when the soloist in the choir sings,

"I know whose prayer can make me whole,  
Mother o'mine, Mother o'mine!"

I believe the Lord would have attention called to this new apostasy on the part of the church, for He is grieved that those called by His name do not yet understand that the first day of the week is the Lord's Day and not "Mother's Day."



### Mother's Day

By George S. Schuler, Chicago, Ill.

A pure white rose for my sweetheart  
On this thy wedding day,  
A token of unuttered thoughts  
Which words cannot convey;  
A rose of purest color,  
From every blemish free,  
Freshly plucked from the garden of  
my heart,  
A pure, white rose for thee.

A pure white rose for my sweetheart,  
As on thy wedding day,  
Past years are but a memory  
When all was fair and gay;  
Howbeit, love remaineth,  
With hope and charity,  
Loveliness as a crown adorns thy brow  
With gracious majesty.

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## The Poet Thinks of the Shut-ins

### SHUT UP IN ONE SMALL ROOM?

By Carolyn W. Smith, Conover, Wis.

"Shut up in one small room,"

You say;  
I have far more real life than you,  
You, who never had aches or pain,  
You, who live to get and to gain,  
You, who perhaps will long remain  
After my frail life passes away.

Shut up in one small room?

Oh, no!  
My horizon is out of sight,  
Away beyond the glad hills might,  
Away beyond the touch of night.  
Eternity holds my boundary line.

"Shut up in one small room,"

You say;  
I tell you, friend, I have broader views,  
More understanding of God's great truth  
Than you, who glean your daily news  
In the midst of this great world's clash  
and din.

Shut up in one small room?

'Tis false!  
No soul resting on God's great might  
Can ever be held by the things of sight—  
Can ever believe there is not a light  
Shining just over these darkened walls.

### A PRAYER FOR THE SAINTS

By Peter van Wynen,\* Denver, Colo.

We see corruption, Lord, and pray  
Oh, grant that everything we say  
Shall be with grace and salt alway;  
Lord, work within Thy saints.

The day is near, but still it's night..  
The world needs true and steady light,  
Oh, cleanse our hearts and make us bright—  
Lord, shine within Thy saints.

Speak to Thy people everywhere,  
May Thy blest Spirit help our prayer;  
For dying sinners make us care—  
Oh, Lord, stir up Thy saints.

With thanks, dear Lord, we seek Thy face  
Because we know Thy boundless grace  
Can save this sick, delirious race,  
And purify Thy saints.

\*The author is an invalid.

### SECRET SERVICE

By Gertrude Robinson Dugan, Montclair, N. J.

If the "shut-ins" all united  
In one voice of common prayer—  
What a ceaseless shower of blessing  
Would be falling everywhere!

Tho' so weak, and oftentimes helpless,  
They can wield a mighty power  
Lifting up their soul's petition  
To the Saviour, hour by hour.

They can importune the Father,  
From the "secret place" and then—  
In the quiet and the stillness  
They can hear Him speak to them.

Never soldier in fierce conflict  
Could a higher honor bring  
Than the "shut-in," who's performing  
"Secret service" for the King.

### JESUS, OUR ALL IN ALL

By Rev. Charles Elmer Furman, Flanders, N. Y.

Spring of our hope eternal,  
Light of the evening sun,  
Author of joys supernal,  
Inspirer of youth begun,  
Bearer of burdens grievous,  
Healer of hearts made sore,  
Comfort when men deceive us,  
End of all strife and war!

Keeper of vigils instant,  
Drier of eyes that weep,  
Soothe of souls impatient,  
Giving His loved ones sleep;  
Cheerer of lives made lonely,  
Lifter of those who fall,  
Jesus, always and only,  
Jesus, our all in all!

### PEACE!

(2 Thessalonians 3:16, R. V.)

By Helen R. Honeyman, Montrose, Pa.

Peace! saith my Lord.  
Sweet peace at all times,  
Bright times and glad times,  
Dark times and sad times,  
Peace! saith my Lord.

Peace! saith my Lord.  
Peace lasting always,  
I'm with you all days,  
All times and always,  
Peace! saith my Lord.

# Christ as Revealed in the Sacrificial Offerings

## A Series of Bible Studies in Leviticus

By Rev. James M. Gray, D. D.

### Lesson V

#### The Sin-Offering

Leviticus 4:1-35; 5:1-13

**O**BERVE that the law of the sin-offering is introduced differently from any of the preceding offerings. In their cases the phraseology is thus: "If any man of you bring an offering unto the Lord" (1:2); "When any one will offer a meal-offering" (2:1); "If his oblation be a sacrifice of peace-offering" (3:1). But in this case, "If a soul shall sin . . . then let him bring . . . for a sin-offering" (4:2, 3).

In the first three the language implies, so Kellogg and others think, that the Israelites were familiar with the offering before its incorporation into the Levitical system, while the sin-offering is introduced as a new thing.

This agrees with facts. Each of the other offerings had been known and used by other nations, as well as by

#### 1. The Reason for the Sin Offering

Moses' time, but nothing had been heard of a sin-offering. The significance of this is that now in Israel the spiritual training of mankind "entered on a new stadium." The race is now to have developed within it a sense of sin and guilt it had never before experienced. The sin and guilt were there, but they had been inadequately known and felt. In this offering therefore, the idea of expiation by blood shedding is almost the only thought represented. Moreover in the order prescribed for the different sacrifices, the sin-offering was always the first in cases where the others also were offered. In the others, Israel was taught that fellowship with God depends upon atonement for sin, but here that is the dominant thought.

As Jukes expresses it, the sweet-savor offerings (burnt, meal, peace) were for acceptance, this for expiation. In those the faithful Israelite was seen satisfying Jehovah, here his offering is altogether charged with his sin. In the sin-offering as in the burnt-offering, Christ is the offerer as representing the Israelite, but here He does so as the one under the imputation of sin. Here He is taking up His people's sins as His own, and saying, "My sins, O God, are not hid from thee" (Ps. 69:5); "Innumerable evils have compassed me about; mine iniquities have taken hold upon me" (Ps. 40:12). Here He is "being made a curse for us" (Gal. 3:13). O, wondrous mystery of grace!

It might be well at this point to add a further thought from Jukes, as to the reason why the sin-offering was unknown before this time. He obtains his idea from the word "commandments" (v 2).

As Paul says in Romans 7:9, "I was

alive without the law once, but when the commandment came, sin revived and I died." Israel had no law till Sinai. Burnt-offerings and meal-offerings were offered by the patriarchs, but the law convicted men of sin and made necessary the sin-offering. Or to put it better, "the law entered that sin might abound" (Rom. 5:20). That is to say, the law was not given either to make or to prove men holy, but rather to prove us to ourselves to be what God has known us to be ever since the fall, i. e., sinners in His sight.

"And the LORD spake unto Moses, saying,

"Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of the

**2. Graded Responsibility**  
LORD concerning things which ought not to be done, and shall do against any of them:

"If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the LORD for a sin-offering.

"And he shall bring the bullock unto the door of the tabernacle of the congregation before the LORD; and shall lay his hand upon the bullock's head, and kill the bullock before the LORD" (Lev. 4:1-4).

(1) Note that the sins for which this sacrifice was appointed were those of *ignorance*, showing the absolute equity of God. He is just, but He takes notice of any palliating circumstance. (Cf. Matt. 26:41; Luke 12:48; Heb. 5:2).

But the necessity of this offering shows that palliation of sin does not nullify it. It *must* be atoned for. This bears on the responsibility of the heathen, whose ignorance where it is not wilful and avoidable diminishes their guilt, but does not cancel it.

But some one may say, the Israelite was obliged to bring his sin-offering only when he came to a knowledge of his sin! Yes, but that does not mean that his sin was passed over, as we shall see when we come to the law of the Day of Atonement (Lev. 16). Once every year a sin-offering was presented by the high priest for all the sins of Israel not atoned for in the sin-offerings of every day (cf. 1 Cor. 4:4, R. V.).

There is a prevailing feeling in human hearts that sins of ignorance are not sins. To act conscientiously, they think, is the same as to act blamelessly. It is for this reason that some do not desire to know more than they do. Light is disquieting and convicting.

But the heinousness of sins of ignorance is in the condition of heart which is capable of committing sin without knowing that it is sin. No one can ever doubt this after seriously pondering the significance of the sin-offering.

(2) Note the graded responsibility of sin in the application of the law to the *priest* who must bring "a young bullock" for his offering (4:3). This was the most valuable of all the varieties or grades of the offering, being the same indeed as must be offered "if the whole congregation of Israel sin" (4:13, 14). A ruler might bring a he-goat (4:23), and "one of the common people" might bring a female goat (4:28), or if unable to do that, "two turtle doves or two young pigeons" (5:7) or other substitutes (5:11).

As Kellogg says, "No one can well miss the meaning of this. The guilt of sin is proportioned to the rank and station of the offender (cf. James 3:1; and also Rev. 2 and 3 where 'the angel of the church' in every case is held responsible for the spiritual state of those committed to his charge)." The greater our privileges, the nearer we are brought to God; the more intimately we are connected with Him in service, the more terrible must be the consequences of transgression.—B. W. Newton.

(3) Note that according to this God holds nations, communities and all associations of men under obligation in their corporate capacity to keep His laws, and will not count them guiltless if they violate them even through ignorance. There is a universal tendency in Christendom to repudiate such responsibility, and what it shall mean one of these days is revealed in Scripture with startling clearness in the warning concerning the Antichrist (2 Thess. 2:3-8; 1 John 2:18; Rev. 13:7).

(4) Note that the law concerning the common people is expanded more fully than any other part of it, reminding us that none is so lowly in station as to have his sins overlooked. There is no respect of persons with God.

"And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation:

**3. The Ritual** "And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the LORD, before the vail of the sanctuary.

"And the priest shall put some of the blood upon the horns of the altar of sweet incense before the LORD, which is in the tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of the altar of the burnt-offering, which is at the door of the tabernacle of the congregation" (Lev. 4:5-7).

Here we have the ritual of the sin-offering. It differs in some respects from that of the other offerings, but the variations have all one intent. They fasten the mind of the offerer on the thought of expiating sin through the substitution of an innocent life for the guilty.

(1) In the other offerings where the idea of expiation had a secondary place,

the blood of the victim, by whomsoever brought, might be applied to the sides of the altar only, i. e., the altar in the outer court commonly spoken of as the altar of burnt-offering. But here in the case of the priest, it must be sprinkled seven times before the Lord before the vail of the sanctuary, also upon the horns of the altar of incense before the Lord in the Tabernacle and "all the blood of the bullock shall he pour out at the bottom of the altar of burnt-offering." This must be done as well where the offering was for "the whole congregation," i. e., the nation (4:13-18).

When a ruler sinned it would be sufficient to sprinkle the blood on the horns of the altar of burnt-offering, and pour out the blood at the bottom of the altar (4:25). The same in the case of one of the common people (4:30), except when the latter was too poor to bring more than two doves or two pigeons, in which circumstance the blood was to be sprinkled only upon the side of the altar and the rest "wring out at the bottom" (5:7-9).

(2) In these distinctions we see the blood brought ever nearer and nearer into the presence of God. The horns of the altar were more sacred than the sides; the altar before the vail was more sacred than that in the outer court; while the Most Holy Place was within the vail where the ark stood covered with the mercy seat. Here the blood was sprinkled once a year on the great Day of Atonement (Lev. 16).

Why these distinctions? A ruler or one of the common people had access only to the outer court, hence there the blood must be exhibited for the sin which defiled it. The priest ministered in the holy place, and for the same reason the blood must be exhibited there when he sinned. And the same principle held when the sin atoned for was that of the whole nation, for the priest represented the nation, and Israel in its corporate unity was a "kingdom of priests."

The last remark applies to Christian believers who are a "royal priesthood" (1 Pet. 2:9). Hence how much more evil a thing it is for Christians to sin in comparison with other people!

(3) The blood must be presented not before the offerer, not before the priest, but before the Lord (cf. Ps. 51:4).

Some are teaching today that the need of the atonement is found only in man and not at all in God. God could have pardoned sin without it, they say. Why then, was it called for? Their answer would be that man's heart was hard and rebellious and distrusted the divine love. Therefore, some stupendous exhibition of that love was necessary to disarm man's enmity and win him back.

If that were all that was intended by the atonement, why then this constant insistence as to where the blood should be presented? This does not minimize the love of God when we remember that He appointed the sacrifice and that He Himself in the person of His Son accomplished it.

But if the shedding of blood were so essential in the putting away of sin, why, it may be asked, was there one case

in which an exception might be made (5:11)?

The exception here was that of an extremely poor Israelite, and had it not been made there would have remained that class of persons in Israel whom God had excluded from the provision of the sin-offering, and yet He had made that offering the inseparable condition of forgiveness. As Kellogg puts it, here was a case very evidently in which something must be sacrificed in the symbolism since both of these truths could not be set forth with equal perfectness.

And yet even in this case, the prescriptions were such as to prevent any confounding of the sin-offering with the meal-offering which typified consecrated and accepted service. For example, the oil and the frankincense were both to be left out. Also, while the meal-offering had no limit as to the quantity to be used here, the amount is particularly prescribed "the tenth part of an ephah," representing the sustenance of one full day. Thus the support of life for one day was given up as forfeited by sin.

Here again we quote Jukes on the import of these varied symbols, who remarks that in the sin-offering as in the burnt-offering they show us the different characters under which the offering of Christ may be apprehended by men. One saint has one view and another another. In the preceding offerings there was found an indistinctness in what was called the lower views of the offering—a mixing up of one aspect with another. And so it is here, until the thought of the sin-offering is seen to be very little different from that of the meal-offering. But though of "flour" it is still designated a "sin-offering."

How exactly this peculiarity in the type describes the way in which some apprehend our blessed Lord! Some see the pain and sorrow He had in service, the grinding and scorching of the meal-offering and they think this was His sin-bearing, being unable to distinguish between the trials of service and the curse of sin itself.

Jukes carries the thought forward to the matter of the blood-sprinkling on the different altars, which is unintelligible to those who have never considered the typical import of the relative parts of the Tabernacle. An atonement has been made for sin, this much people see, and it is enough for them and they are thankful, and go no further.

The same spirit, says Jukes, which makes the fool say, "There is no God," tempts even some Christians to say, "there is nought in much that Christ wrought for us."

"And he shall take off from it all the fat of the bullock for the sin-offering; the fat that covereth the inwards, and all the fat that is upon the inwards,

#### 4. The Burning

"And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away,

"As it was taken off from the bullock of the sacrifice of peace-offerings: and the priest shall burn them upon the altar of the burnt-offering.

"And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung,

"Even the whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn him on the wood with fire: where the ashes are poured out shall he be burnt" (Lev. 4:8-12).

As in the peace-offering, so in this case all is not burnt upon the altar but only the choicest part, and for the same reason as in the other case. The peculiar variation in the offering of the two young pigeons (5:7-10) is explained in the nature of the victims. The fat of a dove would be so small in quantity and so difficult to separate with thoroughness that a second bird must be taken for burning as a substitute for the fat of larger animals. What the burning of the fat meant in the other offerings, the burning of the second bird meant in this offering.

(1) Note that because of the solemn relation into which the expiatory victim had been brought to God, the offerer was not permitted to eat of its flesh for it was "most holy." The priest might eat a portion (6:26) as contributing to his own maintenance (1 Cor. 9:13), but even he was prohibited from doing so when he himself was the offerer, either as an individual or as included in the congregation.

(2) Note that the flesh must be burnt not upon the altar but "without the camp." Not only as some think, to distinguish it from the burnt-offering whose symbolic meaning was so different, but because in one sense it was "unholy." That is to say, the offering was so identified with the sin for which it was offered, that it was looked upon as sin, and as such cast out into the wilderness. The "fat" was burned on the altar to show that the offering though made a sin-bearer, was itself perfect, but the body of the victim was cast forth. Compare here Hebrews 13:12, which shows Jesus, the only spotless offering this world ever witnessed, not only afflicted of man, but judged of God and smitten. And why? For the answer read Isaiah 53:10; 2 Corinthians 5:21, and 1 Peter 2:24.

In the Epistle to the Hebrews our attention is called to the fact that this part of the ritual prefigured Christ and the circumstances of His death very particularly (Heb. 13:10-12). As Dean Alford interprets this passage in Hebrews, it means that Jesus suffered outside the camp of legal Judaism and thus fulfilled the type of the sin-offering. In other words, His consecration of Himself to God found supreme expression in that He voluntarily submitted to be despised and rejected of men, even of the Israel of God. In the light of these marvelous correspondences between the type and the antitype, what a profound meaning more and more appears in those words of Christ concerning Moses, "He wrote of me" (Kellogg).

It remains to add that notwithstanding the inclusiveness of the cases for which

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the sin-offering was provided, there still remained some sins for which no offering was available. In other parts of the Pentateuch, the Israelites were taught that no satisfaction should be taken for the life of a murderer, or a blasphemer, or an adulterer. This was intended not only to emphasize the aggravated wickedness of such crimes, but also to develop in Israel the sense of need for a more adequate provision, a better sacrifice, as the Epistle to the Hebrews reveals (Heb. 8).

#### Review Questions

1. What difference do you observe in the introduction of the law of the sin-offering?
2. What is implied in this difference?
3. What is Jukes' explanation that this offering was unknown before?
4. Why was the law of Sinai given to men?
5. How is God's equity illustrated in the sin-offering?
6. Does ignorance cancel guilt?
7. What shows that guilt is proportioned to knowledge and responsibility?
8. What shows that God is no respecter of persons?
9. What deep significance attaches to the fact that the blood must be sprinkled before Jehovah?
10. Express Jukes' idea of the import of the varieties in the symbols.
11. Apply Jukes' idea of the varieties to the Christian's apprehension of Christ.
12. Why was the victim here burned "without the camp"?
13. Did the sin-offering avail for all acts of sin absolutely?
14. What was emphasized by its limitations?
15. More than twenty passages of Scripture are referred to in this lesson outside of the lesson text itself; how many of them have you examined?

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May, 1924

## Our Monthly Potpourri

J. H. Ralston

This department gives opportunity for bringing together many matters of real interest to the readers of the *Monthly* which do not find a natural place in any of the classified departments. Here will be a real potpourri, a "literary production composed of parts brought together without order or bond of connection."

### ROMAN CATHOLICS IN U. S. NUMBER OVER 18,000,000

The Roman Catholic population of the United States has reached a total of 18,559,737. This is an increase of 298,994 Catholics over the previous year.

A comparison of the statistical summary shows conclusively that the Catholic church in the United States is not falling behind in membership or clergy, but rather is increasing in strength. There are now 23,159 Catholic priests in the 104 archdioceses, dioceses and vicarates-apostolic listed in the general summary. This shows an increase of 614 over the total of last year.

In 1923 the necrology of the clergy totaled 343. If to this figure we add the increase of 614 we obtain 957, which indicates that this number of seminarians were obtained last year, an increase of 100 over the newly ordained clergy for the year 1922.—*Catholic Directory*.

### LOST LEGION

There is a sentimental plea going up in the country for the "Lost Legion," soldiers who were sentenced to prison during the war for various offenses. Their defenders present the case as an example of where the patriots, who offered their lives for the nation, must suffer, while traitors, who stayed at home and created trouble, have been freed to roam at large.

But before jumping to any such conclusion it would be just as well to know some of the facts. Secretary of War Weeks explains that only nine of the prisoners now confined were convicted of military offenses and their terms will soon expire. These cases were all reviewed after the war. Of the more than one hundred others convicted by courts martial, and now at Leavenworth, Kan., penitentiary, in the barracks, or on parole, the offenses include murder, manslaughter, assault, larceny, robbery, embezzlement, and similar crimes.

We may have every feeling of pity for these men, and believe they are more sinned against than sinning, but a crime is a crime, even if committed during war emergency.—*Michigan State Journal*.

### RELIGION SWEEPS NORTHERN IRELAND

A delegation of Irish Methodist ministers visiting the United States arrived in Chicago a few days ago. The Rev. George A. McIlwrath and W. L. Northridge of Belfast, Ireland, have been speaking in the leading cities in the United States and in the preachers' meetings of New York, Philadelphia and Pittsburgh.

"Ireland," said the Rev. Mr. Northridge, "following years of agony and bloodshed, is in the midst of a great religious revival. When we left, a few weeks ago, there was the dawn of a new day in Ireland. Following the years when the land was in armed rebellion there has come one of the most glorious revivals that ever visited the church of northern Ireland.

"It is not easy to say just how the revival came, but during the terrible days of unrest multitudes began to call upon God for help, as all human aid seemed futile and vain. Then suddenly, almost in a night, the revival came, and all over certain parts of northern Ireland men woke to a new realization of God and consequently to a new sense of duty toward their fellows. Today revival songs are heard where rifles cracked some months ago, and the churches are crowded with earnest worshippers."—Selected.

### NON-PACIFIST SCRIPTURE

Surely pacifism has run to seed. The article just now on exhibition in some of our schools of higher grade is a disgusting compound of ignorance of Scripture, forced pietism, and mollicoddleism.

One thing is sure, God and the Bible are not pacifist, after the fashion of these soft heads.

A Christian minister for years and a teacher of preachers, I feel called to speak out in refutation of this unscriptural cult, this reversal of true patriotism.

Divine and human government alike have to deal with beings that are depraved and insubordinate to authority, and, not otherwise than by severe means can they be restrained and controlled. War is the extreme of God's necessary surgery. How else could He keep the train of His righteous purposes flanged to the track of sure accomplishment, with men and devils leagued to thwart His holy designs?

Hence He reveals Himself as a man of war, and in conducting Israel's affairs, as the nation of which He was the theocratic king, He often marshaled them for combat and, enlisting with them, slaughtered greater numbers than the men, and, in Deuteronomy 20, we have the record of his own law of warfare, in which they were divinely instructed how to war successfully.

It was when the Spirit of God came upon Saul that He made a draft of 330,000 men and routed the enemy in the name of the Lord.

And Jesus warns us that till His return there will be wars and rumors of wars, "nation rising against nation," and that He will come back in the nick

of time to take part in the much predicted battle of Armageddon that is to involve all earth's nations, large and small.

And God commands "preparedness" for these very times (Joel 3:9,10). "Prepare war, wake up the mighty men, let all the men of war draw near,"—universal draft. "Beat your plowshares into swords and your pruning hooks into spears." This, of course, will be reversed in the millennium, when the "King of Peace" is here; but till then war is to be the rule, till the last battle before His coming will find men against men, demons against angels, and our Christ against the Devil, in earth's most furious carnage.

This is the voice of God and Scripture. And, inasmuch as Christians are left citizens, and commanded by God to be subject to the powers that be good or bad, as ordained of God, if our government decides on war, it is God's call

on us to fight, and war is as much a duty as prayer.—E. R. Carswell, in *Chicago Daily Tribune*.

#### PATRIOT, NOT PACIFIST

"The fourth volume of the *Memoirs of the Harvard Dead in the War Against Germany* is even more precious than any one of the previous volumes. The youth of the men commemorated in this volume appears in the portraits which adorn it. It is the sense of responsibility in the youth of the day which appears in the remark of one of these heroes to his father, who was expressing the natural paternal wish that he might go instead of his son. The son's reply was, 'I guess our generation has got to take care of this.'

"This volume brings out again the identity of the Harvard spirit in the Civil War, the war with Spain, and the

World War. In all three wars it was a spirit which combined intense love of country with the passion for service. This same spirit reappears today in the throngs of American high school graduates and college youth who are resorting voluntarily to the summer camps for military training maintained by the government of the United States. The picked youth of today propose to be ready for intelligent service in the next war in spite of what some of the soldiers returning from the battlefields of France have told them about the horrors and abominations of modern war."

—Charles W. Eliot, President Emeritus of Harvard University.

#### TRY IT ON OTHER CHILDREN

We are quite willing that the pacifists who believe that education will prevent war should make their experiment—but not in American schools. It is foreign missionary work. America is pacific as it stands. What we need is some assurance that the other fellow will be.

Let the pacifist educators go into Mexico. There in the little red schoolhouses, which they may build if they do not find, we wish they would teach the little Mexicans that it is vile to grow up to chase each other through the hills with guns. Such education would do Mexico good and if it were applied there would do us good.

In the Japanese schoolhouses our pacifists may teach the little Japanese to grow up in abhorrence of war. If they have success with the nine and ten year old Japanese boys it may do us a great deal of good when the ten year treaty for peace in the Pacific expires. Otherwise these little boys may be willing conscripts at that time. How unfortunate if our little boys were pacifists and their little boys never had been so educated. Good-bye, California.

We suggest also that the education be applied in the German and French schools. We fear that these little boys need it. There are many places to try it out. We have no military boots which our little boys are growing up to fill. We have a lot of country we'd like to keep.—Editorial in *Chicago Daily Tribune*.

## The Successful Pastor

Must be a successful church manager. He must make people think about his church. He must make them talk about it. To increase the attendance at his church he must reach people who do not attend it—and make them want to come and see what's "doing." Personal work is good, but its possibilities are necessarily limited.

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#### THE NATION'S WEALTH 320 BILLIONS

The wealth of the nation is \$320,-803,862,000, more than one-half of which is real property and improvements. The per capita wealth is \$2,918.

Statistics of the country's wealth on December 31, 1922, issued March 31, by the census bureau revealed that the total wealth increased 72.2 per cent and the per capita wealth 49.6 per cent in the ten years from 1912. All classes of property increased in value in the decade except live stock, which decreased 6.9 per cent to \$5,807,104,000.

The increases in money value of other classes of property, census bureau officials state, are to a large extent due to the rise in prices in recent years, and so far as that is the case, they do not represent corresponding increases in the quantity of wealth.

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Taxed real property and improvements were valued at \$155,908,625,000, an increase of 60.9 per cent in the ten years; exempt real property (exclusive of national parks and monuments), \$20,505,819,000, an increase of 66.5 per cent; farm implements and machinery, \$2,604,638,000 an increase of 90.4 per cent; manufacturing machinery, tools and implements, \$15,783,260,000, an increase of 159.1 per cent; railroads and their equipment, \$19,950,800,000, an increase of 23.5 per cent.

Privately owned transportation and transmission enterprises other than railroads were valued at \$13,607,570,000, an increase of 42.1 per cent; stocks of goods, vehicles other than motor, furniture and clothing, \$65,983,607,000, an increase of 121.3 per cent; and motor vehicles, \$4,567,407,000.

#### SPEAKING OF BIBLE REVISION

Though Greenland's icy mountains  
Are lovely to behold,  
Though Africa's murmuring fountains  
Quite lovely are and cold,  
Though gleams of sunlight gild them  
And render them sublime,  
We moderns must rebuild them  
To suit this modern time!

What though throughout the ages,  
Unshaken they have stood;  
What though immortal sages  
Have found them grand and good?  
Tear down their firm foundations,  
Though fatuous fogies prate;  
By clever alterations  
We'll bring them up to date!

It is the scholar's duty—  
His business on this earth—  
To edit light and beauty  
That men may know its worth.  
Let zeal be unabated,  
Until we have effaced  
All things too antiquated  
To please the present taste!

Remold the mighty rivers  
That toward the ocean run;  
Rebend the bow that quivers  
When raindrops veil the sun.  
Correct the ancient blunders  
Committed in the past,  
Till all terrestrial wonders  
Are simplified at last!  
—James J. Monaghan in *Chicago Daily News*.

#### PEACE IN STRENGTH OR IN WEAKNESS?

There are two kinds of peace advocates in this country—those who desire a peace of preparedness and those who demand a peace of unpreparedness. In the latter category are found the persons who propose to abolish war by disarming their own nation physically and morally. Many of them are sincere, but most of them are dupes of clever propagandists serving foreign paymasters. These disciples of subtle men and women who work under carefully prepared secret orders, having become fascinated by an idea, seem to have abandoned their reasoning faculties when they pinned May, 1924

their faith upon a supposedly magic formula.

"We will neither arm nor fight if war comes," many of them say. That is a direct invitation for war to come from any quarter. It is a notification to the world that so far as these particular Americans are concerned the nation is waiting to be plucked. American principles have been somewhat highly regarded by the world at large as well as by certain Americans of some renown—Washington and Franklin, Lincoln and Roosevelt, for example. But some pacifists of the present day type do not deem them worth fighting for or even worth supporting against destructive propaganda.

The insidious poison at work in this country has been implanted by master hands at the business of destroying democracy. It should be recognized for what it is. The many good people who are misled, or half misled, by those who administer this poison, should recapture their reasoning powers and so shake off the influence of the poisoners.—Editorial in *Chicago Daily News*.

#### WAR POSSIBILITIES

When you have been trying to show the young wastrel or profligate that he is certainly headed for ruin, when you know absolutely that if he goes on as he is going he will certainly wind up in tragedy, and when he simply laughs in your face, it is difficult to restrain your impatience, your indignation.

And the world is just such a fool. All it has to do is to continue in its present direction and there will be, within at least twenty-five years, such horror and devastation as history has never known.

This is not the croaking of a loose imagination. It is the conclusion of the severest logic.

Under the old system of nationalism, of mutual armed preparedness, wars occurred with clocklike regularity, the last war of all being the most terrible in the world's history.

In destructive effects, wars increase with a sort of geometric progression.

We have refused to change that old system. Partisanship cut the throat of the league of nations in the United States. We are still operating under exactly the same old system as before the last war. That it will produce another war as soon as the nations have caught their breath and regained their resources is almost a mathematical certainty. What that war will be like it is as difficult to determine as it is to calculate the dimensions and duration of hell.

Commander Burney of the British navy, an officer of high standing and a sober scientist, is responsible for this prognosis:

An airship leaving Japan could, within forty-eight hours, be destroying San Francisco. An airship leaving Europe could be attacking New York in less than forty hours. Such an airship could drop bombs that would wreck the city. It could carry gas bombs containing gas so powerful that any person inhaling it

would be killed instantly. This gas, being heavier than air, would fill all the subways and cellars and destroy all life therein. People would not have time to put on gas masks. The airship could carry germs that would spread universal death throughout a population. These aircrafts will be able to travel in relative silence, as much advance is being made in silencing the noise of the propeller.

Former wars were between armies that made a defensive ring around the country they endeavored to protect. All the fighting was done on the frontier. The last war began and the next war will perfect the much more effective way of winning the conflict by destroying the supporting population. It will be a war not on soldiers alone, but on the women that bore them, the farmers that feed them and the workers that supply them with munitions and food.

Science is going forward with giant strides in the arts of destruction. Education is proceeding at a snail's pace.

Senators, statesmen, newspapers and others in influential positions are pouring out a steady stream of poison into the minds of the people, endeavoring to prejudice them against any world agreement to stop war.

Unless something can be done to awaken the intelligence and conscience of mankind, it looks very much as if destiny had in mind the experiment of exterminating the majority of the human race and starting over again.—Frank Crane in the *Daily News* (Chicago).

#### Answered Prayer

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## Young People's Society Topics

John G. Page

May 11

### Being a Christian in the Home Ephesians 6:1-4; Luke 2:19-52

Being a Christian at home is the natural and inevitable result of being a Christian at heart. Out of the heart are the issues of life, at home and everywhere else. To be right at center is to be right at circumference. When the word of the Lord came to Ezekiel concerning Israel and their permanent restoration to the place of blessing and usefulness among the nations, that word went to the root of all their trouble. It proposed a radical change, expressed in the words "a new heart" and "a new spirit." Then, as a consequence of this change, there followed the promise of a change in disposition and conduct. (See Ezekiel 36:24-27.) Some such change must be wrought within the individual before one becomes truly Christian. Such a change carries with it the necessary power of "being a Christian at home."

Home is the place of love. It is the place where love is necessary—the love that suffers long and is kind. Love as a mere sentiment is insufficient for the testing of the home life, but love as a moral quality and force—the love of God shed abroad in the heart by the Holy Spirit given unto us—this is the love that never faileth, and as a consequence, is sufficient for all tests.

Home is the place of liberty and reality. Formal restraints are absent, pretense has no place. At home we are what we really are. For this reason, we need to be truly Christian. What are we without God, without union of soul with Christ, without the gracious influence of the Holy Spirit? "That which is born of the flesh is flesh." It is essentially selfish, and from it there proceeds all those things that have broken or marred millions of homes and hearts. Look again at Galatians 5:22,23, and observe the last mentioned fruit, that of temperance, or self-control. This, also, is the fruit of the Spirit.

Home is not only a place of love and of liberty, but also a place of light. Light on life's duties should be gained at home. The deep and serious things of life cannot be truly taught elsewhere. How necessary, then, for father and mother to be truly Christian in the home, and for son and daughter, as well, so that the spirit of teaching and teachableness may prevail and the light of the knowledge of the glory of God in the face of Jesus Christ, be increasingly realized.

May 18

### God's Holy Day; What It Is and Why Exodus 20:8-11; Mark 2:27,28

"Remember the Sabbath day to keep it holy." This means to keep it separated from other days, to make it a different kind of a day. "The Sabbath was made for

man," made to meet his need—his need for rest. The law of necessary rest is manifest all through God's creation, and especially in man.

From Dr. Howard Agnew Johnston we quote the following words: "The fourth commandment is not intended to enjoin worship. That suggestion is presented in the first two commandments of the decalogue. The fourth deals with the necessity of rest on the part of man and beast. It is no arbitrary law, but rests in the nature of things. In the year 1822, the British government, under the leadership of Sir Robert

Peel, instituted a series of tests running through two years, to discover whether men who rested one day in seven should prove superior to those who did not observe the rest day. After two years, those who worked six days only out of seven, had accomplished more of a total product, were far better in physical health, and maintained a higher moral and intellectual tone. The test involved two thousand men. Similar tests were made with horses, and they proved that those that worked only six days and rested on the seventh, accomplished a larger total of work done and maintained far better conditions of health."

We need to be on our guard against those who deprive us of this one day in seven that the goodness of God has provided. The people who are constantly demanding liberal ideas about Sunday,

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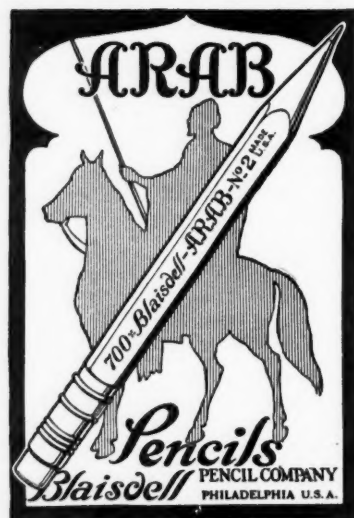
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are the people who are making money by the present disregard of the proper uses of Sunday. Some things are necessary on Sunday, but beyond the necessary things, the day should be sacredly guarded against the inroads being made upon it by money seekers and pleasure lovers. It will need courage in order to preserve this priceless boon both for ourselves and the generation to come.

May 25

### Have Business and Commerce Helped or Hindered Missionary Work? Acts 19:23-28

In many ways business and commerce have greatly hindered missionary work. This is the testimony of our most experienced missionaries. Representatives of western industries and interests have often misrepresented the Christian spirit and character so as to bring Christian faith into disrepute and even contempt, thereby greatly increasing the missionaries' problem and task.

Both business and commerce owe much to missions. "The missionary is the representative of a higher civilization. His teaching and his manner of living incidentally, but none the less really, create wants and introduce goods. He lights his house with a lamp, and straightway thousands of the natives become dissatisfied with a bit of rag burning in a dish of vegetable oil. So foreign lamps are being used by millions of Chinese, Japanese, and Siamese and East Indians. The missionary marks time with a clock, and German, English and American firms suddenly find a new and apparently limitless market for their products. He rides a bicycle on his country tours, and the result is that today the bicycle is as common in the cities and many of the villages of Siam and Japan as it is in the United States. His wife makes her own and her children's dresses on a sewing-machine, and ten thousand curious Chinese, Japanese, and Laos are not satisfied till they have sewing-machines. And so the missionary opens new markets and extends trade. He has been one of the most effective agents of modern commerce, not because he intended to be, not because he reaped any personal profit from the goods that he introduced, but because of the inevitable tendencies that were set in motion by the residence of an enlightened family among unenlightened people. And this appeals to some minds as a motive of missionary interest. It begets hundreds of addresses on the reflex influence of foreign missions and it undoubtedly secures some support for the cause from those who might not be responsive to the other arguments."—*The Foreign Missionary*, by Arthur J. Brown.

June 1

### In His Steps (6) How Jesus Faced Duty Matthew 3:15; John 9:4; Luke 22:42

When our Lord came into this world, He came to do the will of God. That will was His delight. See Psalm 48 and Hebrews 10:7.

May, 1924

The doing of this will involved obedience unto death, even the death of the cross. From this He did not shrink. It was the work the Father gave Him to do, and from it He did not draw back. See John 17:3.

Duty is a noble work, and fidelity to duty is a splendid quality, but duty of itself can become hard, formal, and cold. Jesus faced duty with a great love in His heart. First, there was love towards His Father. "That the world may know that I love the Father; and as the Father gave me commandment, even so I do" (John 14:31). This special love for the Father impelled Him onward in His sacrificial career and His mighty work of redemption.

In the second place, he faced duty with a great love towards His believing people. "He loved me," cries the apostle "and gave himself for me" (Gal. 2:20). The joy of saving others from sin and death and judgment and wrath, was always in His heart. "For the joy that was set before Him," the joy of salvation, the joy of triumph, the joy of sharing the fruits of that triumph with His own, "He endured the cross and despised the shame, and is set down at the right hand of the throne of God." In running the race set before us, in facing the duties of life as they come to us, we must needs do it "looking unto Jesus."

Again, we observe the love of pity as He looked out upon the multitude as sheep without a shepherd. Even though many were perverse, loving darkness

rather than light, and did not come unto Him that they might have life, yet He yearned over them with a great love. In discharging our duty to evangelize the lost, this impelling power, this love of compassion must have a place. It is the supreme qualification for missionary work.

A heart love for God, for fellow believers, and for the world, transforms duty from a cold, formal matter into a vital and vitalizing force.

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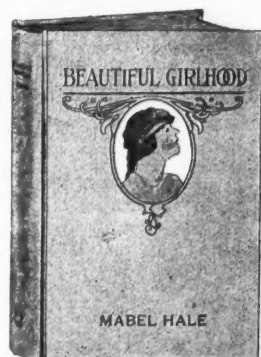
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# Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which may be deemed unprofitable to answer. All questions should be briefly, but clearly stated. Personal answers cannot be sent. Any book or pamphlet recommended in this department of the MONTHLY may be ordered from the Bible Institute Colportage Association, 822 N. LaSalle St., Chicago.—Editors.

## A BIBLE DISCREPANCY

H. A. S., Cicero, Ill.

**Question:** Please reconcile the discrepancy in 2 Kings 24:8 and 2 Chronicles 36:9 as to the age of Jehoiachin.

**Answer:** The reading in 2 Chronicles should be eighteen instead of eight, as in some of the versions. This error is probably due to the copyist, which in this case was very easy to make.

## LONGEVITY OF THE PATRIARCHS

B. H. E., Dalton, S. Dak.

**Question:** Were the years of the Patriarchs of the same length as now?

**Answer:** There is no convincing evidence to prove that the years were any shorter then than now.

E. R. H., Blue Earth, Minn.

**Questions:** (1) Who originated the theory that in Genesis 5 each of the four seasons of the year were counted as a year? (2) How do you explain the longevity of the men of that period?

**Answers:** (1) We have never heard this theory. (2) Because of the vitality of bodies unweakened by sin or by the inheritance of constitutions already devitalized. Also by the fact of natural life in the free air and sunshine, and the absence of so-called germ diseases.

## OUTSIDE OF THE NEW JERUSALEM

E. L., Battle Creek, Mich.

**Questions:** (1) Please explain Revelation 22:15. (2) Do you recommend the *Numerical Bible*? Who writes the notes? (3) Is the resurrection body ever lost?

**Answers:** (1) The persons described are they whose natural characters are unchanged by the grace of God, hence they have no right to the blessings of the New Jerusalem. The sins mentioned are similar to those mentioned in 21:8. (2) The *Numerical Bible* is not recommended for beginners, but only for those who have discernment. The notes are by F. W. Grant, a leading Bible expositor, and belongs to those who are commonly called "Plymouth Brethren." (3) So far as we know we shall never lose our resurrection bodies.

## IMPOSTURE IN HEALING

W. B. T., Detroit, Mich.

**Question:** What is your opinion of the Apostolic Faith Mission in Portland, Ore.? Is it wrong to make use of means?

**Answer:** We do not know fully about this mission, but if they are sending out handkerchiefs with healing virtues we

are quite certain that it is not "Apostolic." It is not wrong to make use of means in the treatment of our bodies. God can heal with or without means. This is a matter that must be left to His wisdom. In order that you may be informed upon this subject of bodily healing, send to the Colportage Association, 822 N. LaSalle Street, Chicago, for Mr. C. E. Putnam's recent booklet entitled, *Modern Religio-Healing*. This will inform you as to Bible healing, and also put you on guard against modern substitutes.

## THE CLOSED CANON

D. E. C., Beaver City, Neb.

**Questions:** (1) Is the canon of the Bible closed? (2) How was the canon of the New Testament determined?

**Answers:** (1) The Old Testament canon was closed about 365 B. C., when the last book was added, while the canon of the New Testament was closed before the middle of the third century A. D. This was not done officially, but by common consent, as it were. (2) The canon of the New Testament was determined in two ways: First, by external or historical evidence, or the use of each book and how it was regarded in the various churches. Only those books were accepted which were known to the churches as being apostolic. The second means of determining the canon was by internal evidence, or by the superiority of the material itself as compared with other writings. Only those which possessed the evidence of divine inspiration were accepted. These were limited to those of the present canon. There were no other books "just as good."

## THE SABBATH OF LEVITICUS 23:11

A. W., Manatee, Fla.

**Question:** Is the Sabbath mentioned in Leviticus 23:11 the Passover Sabbath?

**Answer:** In our January number we answered this question in the affirmative, giving the common interpretation, for which we have been taken to task. We wish therefore to make this historical statement: As to whether this was a weekly Sabbath or the Passover Sabbath was a question of dispute among the Jews, the Sadducees and Pharisees taking opposite sides. The Pharisees held that this Sabbath was the Passover Sabbath, the first day of the Feast of Unleavened Bread. Upon the evening preceding this day, the 14th of Nisan, the sheaf of first fruits was cut, which marked the beginning of the barley harvest. This offering was made, however, upon the day after this Sabbath, or the 16th of Nisan. It was from this day (the day of the offering of the first fruits) that

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seven weeks were to be counted till the Feast of Pentecost (Lev. 23:15,16). Such was the belief of the Pharisees, and Josephus says this was the custom in his day. But the Sadducees claimed that the Sabbath mentioned in Leviticus 23:11 was a weekly Sabbath. Hence the time of reckoning the Feast of Pentecost, being "the day after," would be our Sunday. But before the Sadducees came, the Karaites, a Jewish sect that was found early in the eighth century, held the same interpretation. This view of the Karaites proves that even that far back the accepted view was the same that the Pharisees held in the time of Christ. Nevertheless, since Leviticus 23:16 dates the Feast of Pentecost upon the day after the seventh Sabbath, would not this be a weekly Sabbath? This is the view held by Mr. C. E. Putnam who discusses the matter at some length in a pamphlet upon the Sabbath question which is about to be issued, and which deserves a wide reading.

#### UNTIL SHILOH COME

T. W. A., Cincinnati, O.

**Questions:** (1) What is the interpretation of Genesis 49:10 in view of the breakdown of Zedekiah? (2) What is the meaning of Shiloh? (3) What is the meaning of 2 Samuel 7:14?

**Answers:** (1) This passage is Messianic. Some reject the word "Shiloh" as being a proper name, interpreting it as meaning, "Till he come whose it is;" or, more freely, "until he comes, whose is the kingdom." The meaning is that Judah, or his tribe, shall continue unto the coming of the Messiah, who shall then take possession of the kingdom. The temporary overthrow of Judah in the days of Zedekiah did not destroy the force of the prophecy, for the continuance of the human kingship was conditioned upon obedience to the real king, who was God Himself. The word "until" does not mark the end of Judah's rule, but its consummation in the coming of the Messiah. (2) Shiloh, or Sheloh, is interpreted as above, or as "peace" or "rest" or, one who brings these. (3) While this passage is Messianic, it has in part a double fulfillment; but the phrase, "if he commit iniquity," can apply only to Solomon.

#### BOBBING THE HAIR

P. H. H., Spirit Lake, Idaho.

**Question:** Is there any Scripture against the prevailing practice of bobbing the hair?

**Answer:** Apart from Scripture it would seem that some business concerns are associating the practice with a certain frivolous or bravado type of character that is self-centering in its thought and so not conducive to the highest efficiency. Under the plea also that it is "good for the hair," some otherwise thoughtful women have submitted to the operation; but now it is announced that the editor of a beauty magazine has just declared before the annual convention of American Master Hair Dressers Association that bobbing the hair is a sure means for

causing baldness, because the milliners have been obliged to make the hat bands exceedingly tight in order to keep the hats on. Is it not also significant to note the adverse attitude being taken by some of the leading city hospitals? As one of the superintendents asks: "Who wants a bobbed-hair nurse flying around at a time when it is a question of life or death?" But apart from all such considerations we agree with the apostle Paul that "if a woman have long hair, it is a glory to her" (1 Cor. 11:15).

#### GOD'S SOVEREIGN MERCY

J. R. S., Wooster, O.

**Question:** If God bestows mercy upon whom He will, and hardens whom He will, how is man responsible for his salvation? Romans 8:18-23.

**Answer:** The "therefore" of verse 18 connects it with the hardening of the heart of Pharaoh (v. 17). In Exodus we read that "God hardened Pharaoh's heart," and also that "Pharaoh hardened his heart." An examination of the context reveals that in each specific instance Pharaoh acted wholly as a free agent. By his choice to go contrary to the revealed will of God he hardened his heart more and more each time he chose to do his own will, instead of God's will. This divine law is continually operating. But, it is also a spiritual law that "Him that cometh unto me, I will in no wise cast out." This is the law of salvation. "Whosoever will," therefore, may enter into the experience of God's mercy. We are indeed "clay," but God never arbitrarily employs His sovereignty either to show His mercy or to harden. Our own acts determine God's dealing with us. He "endures with much longsuffering the vessels of wrath fitted unto destruction" (v. 22). The vessels of mercy who are prepared unto glory (v. 23) are those who have responded to His love and come to Him.

#### THE DOOM OF REJECTING THE LIGHT

W. P. S., Berkeley, Calif.

**Questions:** (1) Why did the nations outside of Israel have no means of knowing the way of salvation? (2) How could God create evil? Isaiah 45:7. (3) Is it true that Jesus had no power except as given by the Father (John 5:19) in the same sense that Christians receive power through the indwelling of the

Holy Spirit? (4) If Jesus had no greater resource of power, how was it possible for Him to live without sin, which no one else ever has done? (5) If kept from sin by a power not available to us, could He have felt the same pull of temptation as we do?

**Answers:** (1) Paul informs us that it was because they willfully turned away from God, and did not wish to retain the true knowledge of Him (Rom. 1:20-25). Yet God was not far from any one of them (Acts 17:27). (2) This assertion does not state the origin of evil, but mentions a condition that is the opposite of peace. (3) "The Son was morally unable to do anything of Himself." This is not just the same as the inability of Christians. He never laid aside His essential deity, but only limited His exercise of deity. Our power, as bestowed by the Holy Spirit, could never be just the same as His power. (4) Back of His sinless life was His sinless character and His divine abhorrence of sin. (5) His temptations were real. We are granted the power to overcome and to escape. This is sufficient.

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## International Sunday-school Lessons

P. B. Fitzwater

May 11

### Jehoiada's Victory Over Baal

2 Kings 11:1-18

Golden Text:—"Be strong in the Lord, and in the power of his might."—Ephesians 6:10.

Joash, viewed in the light of his ancestors, was a poor prospect for a king. His grandmother was the wicked Athaliah and his great grandparents were Ahab and Jezebel. There was bad blood in his veins to insure his doom. Despite this fact, he brought about some noble reforms and turned the people back to God. Notwithstanding the handicaps of heredity God's grace in Christ, if allowed to control, will lift a man above his circumstances and enable him to gain the victory.

#### I. Athaliah Usurps the Throne (vv. 1-3).

1. Her Attempt to Destroy the Seed Royal (v. 1). In order to remove any rightful claimant to the throne she tried to kill all the royal male children. The act was not of sudden impulse but of deliberate purpose. This shows her to be an unscrupulous murderer, even this wickedness overcoming motherly instinct.

2. Joash Preserved by Jehosheba (vv. 2, 3). Though Athaliah was keen eyed, she was checkmated by another woman. This woman, the wife of the priest, stole away this child and hid him away in a bed chamber for six years. God had promised that through the Davidic line the Messiah should come. In order that this line be unbroken Joash must be preserved. No purpose of God can fail. The wrath of man is made to praise Him.

#### II. Joash Crowned King (vv. 4-12).

1. Jehoiada's Preparations (vv. 4-11). The high priest and his wife were strong characters. As the high priest, Jehoiada felt that it was his duty to thwart the heathen project of Athaliah. His wife's co-operation made possible the saving of Joash.

(1) Seeks the aid of the military leaders (v. 4). He knew somehow that these men were not loyal to Athaliah.

(2) He took an oath of them in the house of the Lord (v. 4). He bound them to their agreement by every available means. Honest men will stand by their word.

(3) He incited their spirit of patriotism (v. 4). He gave them a sight of the king's son. This, no doubt, was a great surprise. They thought that all the seed royal were dead. Now, having seen the heir to the throne, they would risk everything, even their lives, in order to set him on the throne.

(4) He co-ordinates all matters (vv. 5-11). The soldiers were divided into companies and arms were distributed to them. Each group was assigned specific duties.

#### 2. The Coronation (v. 12).

(1) The king's son brought forth. This was a great day in Jerusalem. After six years of usurpation, the people all the while supposing that all the heirs to the throne were dead, now gaze upon the king's son.

(2) Put the crown upon him. This was the formal induction into office.

(3) Gave him the testimony. This was a copy of the law indicating that the king was to rule according to the law of God. The act of putting the law on his head showed that the king himself would be under the control of the law.

(4) Made him king. This shows that he had been made king by the choice of the people.

(5) Anointed him. They poured oil upon his head. This was the usual method of consecrating prophets, priests and kings.

(6) Clapped their hands. This was a token of joy. The deed being done, they were ready to publicly proclaim it. They shouted, "Long live the king."

#### III. Athaliah Slain (vv. 13-17).

1. The Noise of the Coronation of Joash Brought Athaliah to the Temple (v. 15). Up to this time she thought her place on the throne was secure and that her heathen religion had free course. She assumed that God had been dethroned.

2. Her Doom (v. 14). Upon her arrival at the Temple she saw the king wearing the crown and surrounded by guards so that she could do nothing. In her despair she exclaimed, "Treason, treason." How prone men and women are to cry out as though they had been wronged when their wicked plots and conspiracies are exposed and thwarted. This was not treason but the triumph of right over wrong—the defeat of conspiracy and plotting.

3. Athaliah Executed (vv. 15, 16). The orders were that she should not be killed in the Temple. They led her out by the way of the horses' entrance to the king's palace and slew her. What a tragic end for the sinner! Sin can only prosper for a time. God is on His throne. Although He waits long, His righteous purposes shall prevail and the wicked shall be destroyed.

#### IV. Worship of the People (vv. 17, 18).

Joash was seven years old when he was made king. The high priests made a covenant between the Lord, the king and the people that they would be the Lord's people. In carrying out this covenant they broke down the temple of Baal and slew his priests.

May 18

### Isaiah and the Assyrian Crisis Isaiah 36, 37

Golden Text:—"God is our refuge and

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strength, a very present help in trouble."  
—Psalm 46:1.

### **I. The King of Assyria Invades Judah (Isa. 36).**

1. Rabshakeh Meets a Deputation from Judah (vv. 1-21). Rabshakeh was a representative of Sennacherib, the king of Assyria, whose mission was to induce Judah to surrender. In order to accomplish this, he

(1) Tried to bully them into submission (vv. 4-9). He taunted them with their weakness and told them that Egypt was a broken reed and that to lean upon it would not only fail to support but even pierce the hand that reached out to it. In this he spoke truly for the weakness of Egypt had been foretold by Isaiah (see chap. 19). He challenged them by offering 2,000 horses, if they would furnish riders for them. If they could not furnish this small number it would be futile for them to attempt to withstand the great Assyrian army.

(2) He asserted that it was useless for them to put their trust in God (v. 10). He even declared that the Lord had sent him to destroy Judah. This, of course, was a blasphemous lie.

(3) He tried to create a panic among the people (vv. 13-21). Fearing a panic among the people the deputation of the Jews urged Rabshakeh not to speak in the Jews' language. It seems that prior to this the thought had not entered his mind but immediately taking up the suggestion he spoke loudly in the Jews' language, warning them against trusting in Hezekiah, assuring them that they would surely be made captives by the Assyrians for Hezekiah was powerless to prevent it.

(4) He promised them plenty in another land similar to their own (vv. 16, 17). He urged them to make agreement with him and upon his return from Egypt he would take them to a land of plenty, but the people were loyal to Hezekiah for they knew that the cruel Assyrians could not be trusted.

2. The Deputation Reports to Hezekiah (v. 22). They rent their garments, doubtless in fear and dismay over their perilous condition, for the crisis long before predicted by Isaiah had now come upon them.

### **II. Hezekiah's Behavior (Isa. 37: 1-35).**

1. Resorted to the House of the Lord (v. 1). This is a sure resort of God's people in time of distress (Ps. 73:16, 17; 77:13). This action was prompted by faith for God had promised that those who in time of distress resorted to His house would be heard by Him (2 Chron. 7: 15, 16).

2. Sent to Isaiah (vv. 2-7). The logical and natural thing for the king to do under such circumstances was to send for God's prophet. The wise and natural thing to do in time of distress is to send for God's ministers for comfort and guidance. The prophet sent back words of encouragement to Hezekiah, assuring him that God would bring deliverance.

3. Hezekiah's Prayer (vv. 14-20). Rabshakeh, who seems to have withdrawn

from Jerusalem for a little while, now returns from Sennacherib with a letter warning Hezekiah against trusting God for deliverance, assuring him that he would be deceived for no god was able to stand against the Assyrian army. He spread the letter before the Lord and prayed. Is any afflicted, let him pray (James 5:13). His prayer was direct and simple.

(1) He recognized God's throne, making it the ground of his plea (v. 16). He reposed his faith in the Lordship of Jehovah, knowing that all power and authority resided in Him.

(2) He recognized the peril which threatened the people (vv. 17-19). Sennacherib had indeed laid waste the

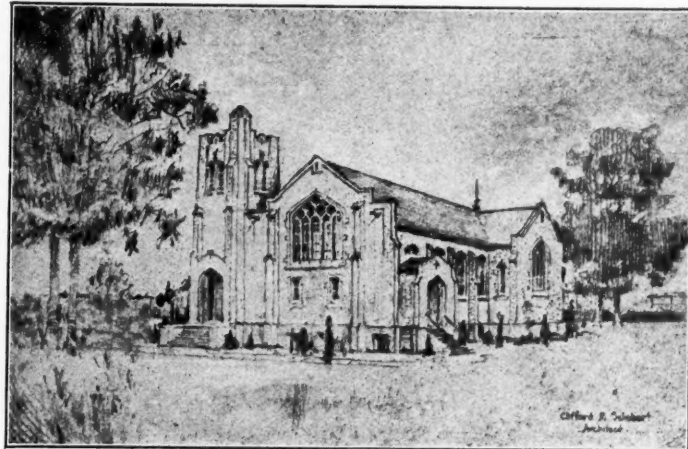
surrounding nations, but that ruin resulted because the gods of the nations were not real. However, we should not in our times of distress underestimate the power of the enemy, although he can only proceed as far as God will permit him.

(3) He asked for deliverance (v. 20). He desired that deliverance would come in such a way as to vindicate and honor the Lord to the surrounding nations as the only Lord God.

4. Isaiah's Message to Hezekiah (vv. 21-35).

(1) That Sennacherib's sin was blasphemy against the Holy One of Israel (vv. 21-23). Speaking against God's people and God's house is blasphemy against Him.

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(2) That Sennacherib had forgotten that he was an instrument in God's hand (vv. 24-28). All are in God's hand. No king or nation can do anything except by His permission.

(3) Judgment upon Sennacherib was imminent (vv. 29-35). Deliverance would soon come and that through the energy of the Lord of hosts. No instrument of warfare or device of men can prevail against Him. God defended Israel for His name's sake.

### III. Destruction of the Assyrian Army (vv. 36-38).

The angel of the Lord went forth and smote in the camp of the Assyrians 185,000 men, so Sennacherib was turned back by the way he came. He did not enter Jerusalem and after this defeat he went back to Nineveh to live and while there worshipping in the house of his god he was assassinated.

## May 25

### Jeremiah and the Babylonian Crisis Jeremiah 26

Golden Text:—"Amend your ways and your doings, and obey the voice of the Lord your God."—Jeremiah 26:13.

#### I. Jeremiah's Solemn Warning to Judah (vv. 1-7).

The Lord commanded him to stand in a conspicuous place in the Temple and proclaim the judgment which was about to fall upon them because of their sins. The object was to provoke them to repentance (v. 3). If they would not repent, God would make the Temple as Shiloh (v. 6). Just as Shiloh was once the dwelling place of the Lord and now fallen into decay and abandoned, so will it be with the Temple. Jeremiah was sent to speak the words which the Lord had told him and not to diminish a word. The minister of God must utter

unreservedly and faithfully all that God commands him to speak; neither intimidation nor flattery should turn him aside. The reason is that God has sent him. He should render absolute obedience and trust God for results.

#### II. Jeremiah on Trial (vv. 8-11).

1. Cause of Arrest (v. 8). It was for faithfully speaking all that the Lord had commanded. The one who speaks boldly what God commands shall be opposed. The time-server and self-seeker will not tolerate such a ministry. The Isaiahs and Jeremiahs must suffer the consequence of their testimonies.

2. The Charge (vv. 8, 9). It was a capital crime. They said, "Thou shalt surely die." His guilt according to their charge was twofold: (1) Pretending to speak for God; (2) speaking against the Temple and the city. According to their charge he was guilty of blasphemy and sacrilege. The one who prophesied without God's command was to be punished by death (Deut. 18:20). Blasphemy was also punished by death (Lev. 24:16). Both Jesus and Stephen were accused of blasphemy.

3. The Princes Sit in Judgment (vv. 10, 11). When the excitement reached the ears of the princes they came to judge of the merits of the case. Matters of state were not entirely in the hands of the priests and elders, but were partly controlled by members of the royal family.

#### III. Jeremiah's Defense (vv. 12-15).

Threats of death did not deter him from preaching, but only made him repeat his message with clearness and tenderness.

1. Reiterates His Divine Commission (v. 12). He had nothing to deny, but to repeat what he had said. He plainly told them that in opposing him they were opposing God, for he was God's messenger.

2. His Exhortation (v. 13). He urged them to amend their ways and obey God, and God would not bring upon them judgment. Their threats did not cause him to suppress or soften his message. Jeremiah was no trimmer.

3. He Gave Himself Up (v. 14). He did not resist the powers of government (Rom. 13:1). Knowing that he was sent of God he was content to trust God for deliverance. He did not fear what men could do unto him.

4. Warns of Fatal Consequence (v. 15). He frankly told them that God had sent him, and if they killed him they would be guilty of defying God. Resistance to God's prophet would be resistance to God. Woe would not only fall upon them but the nation and city would suffer.

#### IV. Jeremiah Saved (vv. 16-24).

He was acquitted. God is able to raise up friends and advocates from the ranks of those who oppose us. All hearts are in God's hands.

1. Judgment of the Princes (v. 16). They pronounced him not guilty, as he had spoken in the name of the Lord. Jeremiah's words convinced them that he was speaking the truth.

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2. Speech of the Elders (vv. 17-23). As the princes probably represented the king, so the elders represented the people. The elders pleaded for Jeremiah and added several cases in illustration:

(1) Micah (vv. 18, 19). Micah had prophesied against Jerusalem, but King Hezekiah instead of putting him to death, repented and thus turned aside the punishment which was impending.

(2) Urijah (vv. 20-23). Urijah prophesied against the city and land and thus incurred the wrath of Jehoikim, who even brought him back from Egypt whence he had fled and slew him.

Though all this was done, judgment was not thus thwarted. Killing God's prophets does not prevent God's judgment, but intensified it. In the case of Hezekiah God's judgments were turned aside through heeding the words of the prophet, and in the case of Jehoikim judgment fell upon the nation because of refusal and maltreatment of the prophet.

3. Rescued by Ahikam (v. 24). Ahikam must have been a man of influence such as to be able to interfere at such a time.

June 1

### The Babylonian Exile of Judah 2 Chronicles 26: 11-21

Golden Text:—"Righteousness exalteth a nation; but sin is a reproach to any people."—Proverbs 14:34.

#### I. The Sins of the Nation (vv. 11-16).

1. Zedekiah, the King (vv. 11-13).

(1) Insubordination to God's prophet (v. 12). In the theocratic government of Israel God's prophet occupied a higher place than the king himself. The prophet was God's messenger. He made known His will, especially when the king departed from the right way. Instead of receiving Jeremiah as God's messenger and conforming his life to God's will, as made known by the prophet, he refused to humble himself before God.

(2) Rebellion against Nebuchadnezzar (v. 13). Zedekiah was made king of Judah by the king of Babylon but, in spite of this kindness and the word of the Lord spoken to him by Jeremiah (Jer. 38:17, 18; 52:3), he rebelled against the king of Babylon. He had taken an oath of loyalty to the Babylonian king but in spite of that rebelled, since Nebuchadnezzar was the instrument of God in chastising His people and God through Jeremiah had counselled submission. To rebel against the king was to rebel against God.

(3) He stiffened his neck and hardened his heart against God (v. 13). Those who rebel against rightly constituted authority soon are resisting the will and grace of God.

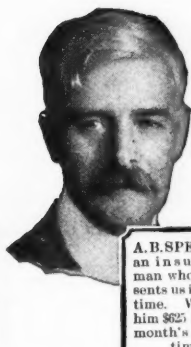
#### 2. The Priests and People (vv. 14-16).

(1) They followed the heathen (v. 14). Even the priests who ministered in the house of God were practicing the sins of the heathen nations surrounding them. Since like priest, like people, the rank and file of the nation followed in their wake.

May, 1924



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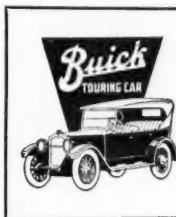
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(2) They polluted the house of the Lord (v. 14). The house of the Lord was sacred, having been dedicated to the Lord and consecrated to His service. For priests to officiate while living lives of impurity was pollution to God's house. The people, at the time of Malachi, polluted God's house by lives of

immorality and also by their sacrilegious offerings.

(3) They mocked God's messengers (v. 16). Because of His compassion for the people God sent messengers who by day and night warned and entreated the people to turn from their sins. In-

stead of receiving them as from God, they mocked them.

(4) They despised God's word (v. 16). To set at naught God's counsel is to despise His word (Prov. 1:25).

(5) Misused God's prophets (v. 16). They not only mocked them but imprisoned some and slew others. This they persisted in so long that God could no longer restrain His wrath. There was no remedy, for God had exhausted His grace on them. When the resources of the Infinite do not turn people from their sins, His wrath must fall.

## II. The Judgment Falls (vv. 17-21).

1. Slaughter by the Sword (v. 17). So severe did this judgment fall that the King of the Chaldees slew young men even in the house of the sanctuary and "had no compassion upon young man or maiden, old men or him that stooped for age."

2. The Treasures and Sacred Vessels Carried to Babylon (v. 18). This included not only the treasures of the house of the Lord, but that of the king and his princes.

3. Burned the House of God (v. 19). This was the sacred Temple built by Solomon with certain additions and modifications. Before burning it, they plundered it of all its sacred contents.

4. Broke Down the Walls of Jerusalem (v. 19). The aim in this was to render the walls useless as a means of defense.

5. Burned the Palaces (v. 19). The implication is that this included the palace built by Solomon and all built since his time. It would seem that the common houses were left for the poor people who were to remain in the land.

6. Destroyed All the Goodly Vessels (v. 19). This would mean that the palaces were plundered of all that was valuable.

7. Carried the People into Captivity and Made Slaves of Them (v. 20). This means that those who had escaped the sword were now carried away and enslaved. It would seem that a number of people had deserted to the Babylonians. All such would be of use in Babylon. From 2 Kings 25:12 we learn that the poorest of the people were left in the land. Those who would not likely make any trouble were left as vine dressers and husbandmen. Since the custom was to colonize conquered territory by foreign peoples, the object in leaving the poor people was that the country might be ready for their coming and over these people Gedaliah was appointed with headquarters at Mizpah. When the walls were broken Zedekiah fled by night, his object being doubtless to cross the Jordan at Jericho and hide in the mountains east of Jordan. He was overtaken in the plains of Jericho (2 Kings 25:5) by the Chaldean army. He was captured and taken to the king of Babylon who was at Riblah, a town north of Damascus. Zedekiah was tried before Nebuchadnezzar, his eyes were put out, he was bound with fetters of brass and carried away to Babylon, where he remained a prisoner until the day of his death (Jer. 52:11).

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# Missionary Department

Robert H. Glover

**"There is none that calleth upon thy name, that stirreth up himself to take hold of thee" (Isa. 64:7).**

There is no more searching indictment of God's people in all the Bible than this. God has done everything possible to encourage and constrain His children to pray. He has paved the way to His throne of grace with "exceeding great and precious promises." He has revealed Himself as a prayer-hearing and a prayer-answering God. In this very chapter He tells us that He is a God "who worketh for him who waiteth for him." He has given us repeated assurances of the certainty and the power of prayer. He has furnished us with convincing illustrations in the form both of parable and of actual incident. He has flung out such startling challenges as Jeremiah 33:3, Isaiah 45:11 and Matthew 7:7-11.

Added to all this, the history of the church and its missionary work is full of wonderful examples of answered prayer in the shape of needs supplied, obstacles overcome, deliverances wrought, souls convicted and saved, victories of every sort achieved.

In a word, nothing is surer, nothing plainer, than that prayer is by far the mightiest weapon in Christian warfare and the most potent factor in missionary effort and success.

And yet thousands of God's workers, although fully orthodox in creed and zealous in Spirit, are failing conspicuously in this matter of prayer. They have not learned the secret of effecting results by interceding before the throne of God.

There is a kind of praying that is easy, that is ordinary, and that is attended with a certain measure of blessing and result. But there is another kind of praying that is importunate, that is a travail of soul, that "takes hold of" God with an agony of Spirit-given desire and a holy boldness of faith, that perseveres in the face of every difficulty and discouragement, that says with Jacob, "I will not let thee go except thou bless me," that presses through every opposing force and prevails. Never was prayer of this kind more needed than today, in the face of prevailing godlessness in the world, spiritual declension in the church, and overwhelming needs in the mission field. Such prayer, but nothing less and nothing else, will

May, 1924

bring the revival which is so sorely needed and longed for.

## ANOTHER ADVANCE INTO REGIONS BEYOND

Nothing in the missionary situation today, as viewed from the standpoint of the speedy evangelization of the whole world, is greater cause for joy and thanksgiving than the recent concentration of efforts to open up to missionary work the vast and little known Amazon region of Brazil, which constitutes one of the largest remaining unoccupied fields in the world. During 1923, Rev. H. B. Dinwiddie of the Pioneer Mission Agency, and Rev. G. P. Simmonds of the Ecuador Mission of the C. and M. A., crossed the Ecuadorian Andes and made a journey down the full extent of the

overland by mules to the Madeira River, one of the large tributaries of the Amazon, and thence by launch down the Madeira and the Amazon to the sea. This route lies through the territory of several untouched Indian tribes, and the journey is expected to take six months or longer.

Mr. Tylee writes of God's gracious working in overcoming difficulties and making this long projected trip at last possible. One providential feature is that General Rondon, head of the Society for the Protection of the Indians in Brazil (in the past far from friendly to Protestant missions), has furnished much aid and information, including maps.

No missionary project more deserves the upholding prayers of God's people than this.

## REVIVAL AND WORLD EVANGELIZATION

"It is this prayer-life which has in it such boundless possibilities for the people of God and for the church of Christ. Here and there in a few isolated cases

God has revealed His readiness to bestow such blessings upon us as we have not yet known. He longs for nothing more than that we shall meet the conditions of prevailing prayer. . . . When the prayer-life of the people of God comes to be the dominant feature of Christian experience, the power of God will sweep the earth with the victories of grace."

—Howard Agnew Johnston.



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Dedicated to the Pioneer Mission Agency "It is not the load on my back, but the burden in my heart, that is heavy."—An Indian of Central America. Does God want to use YOU to lift the burden?

Amazon from Iquitos in northeast Peru to the Atlantic—some 2,400 miles. They gathered valuable data bearing upon plans for future missionary occupation.

Word now comes of another survey trip which is being arranged by the I. S. A. M. U. in conjunction with the Pioneer Mission Agency. Messrs. Alex R. Hay and Arthur F. Tylee (M. B. I. '22) of the former mission, and Rev. L. L. Legters of the latter, together with two Indians, will comprise the party. They plan to set out in May from Cuyaba, in the State of Matto Grosso, to journey

and military conditions have seemed so hopeless as they do today. Civil war and prevalent lawlessness are ruining the country, and there does not appear to be any one capable of dealing with the situation."

Before us are letters from missionaries in five widely separated provinces, all telling the same story of terrorized communities, ruined villages, uncut crops, paralyzed business, kidnapped travelers, starving refugees, and so on. The bandits are waxing bolder and bolder, outrages are steadily on the increase,

## PREVAILING LAWLESSNESS IN CHINA

From every section of China come reports of serious conditions due to prevailing brigandage and outlawry. Rival political factions and the lack of a strong non-partisan leader have led to a kind of impasse in the government, and meanwhile the country is clearly out of hand and matters are going from bad to worse.

The secretary of the China Council of the C. I. M. recently wrote from Shanghai: "I never remember a time when the political

and the situation is fast reaching a crisis of extreme gravity.

The central government, aware of the serious diplomatic issues which are liable to occur, has telegraphed the provincial authorities to take steps to protect all foreigners in their districts.

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the time of the end," when it was promised,  
"the wise shall understand."

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But this falls far short of solving the  
problem, either for the endangered  
foreigners or for the distressed natives.  
China is indeed in a perilous condition;  
she never needed God more than at this  
moment. Let us pray for the safety of  
the missionaries, and that out of the  
present emergencies may somehow come  
new missionary opportunities and a  
mighty work of grace in many hearts.

## MISSIONARIES STILL "CARRY- ING ON"

It is a striking evidence of God's care  
that in spite of these disturbed and  
dangerous conditions in China missionary  
work goes persistently forward and with  
very encouraging results.

A letter from Mrs. F. H. Briscoe ('17),  
C. I. M. missionary in western Szech-  
wan, gives a graphic picture of aggres-  
sive labors in the midst of constant  
danger from roving bands of robbers.  
Mrs. Briscoe writes: "In spite of the  
unsettled conditions, some 120 men and  
women came to our local conference from  
the outstations and slept on our premises,  
providing their own food. Bible classes  
were held for three days at each of two  
outstations by Dr. Parry and my  
husband, and they returned with en-  
couraging reports of the numbers present  
and the interest shown. Later on meet-  
ings were begun at a third place, but were  
interrupted by fighting in the city and  
had to be abandoned the second day.

"The accepted candidates for baptism  
came to the central station for additional  
study. How I wish you could have seen  
the eagerness of these men and women to  
learn. From 7:00 a. m. until night we  
took turns in teaching them for the four  
days they spent with us. Twelve of the  
number were baptized, one of whom has  
since been called to be with the Lord. . .

All the shops in Hokiang City have been  
visited, and tracts and Scripture portions  
systematically distributed. A colporteur  
spent a month in one city thirty miles  
away and sold over 3,000 Scripture por-  
tions. Evangelistic meetings have been  
held three nights a week when not inter-  
fered with by local conditions. Women's  
classes have been held regularly, and the  
women have taken keen interest in learn-  
ing to read their little Scripture primers.  
On Friday afternoons we have had  
attentive audiences of 200 women at  
evangelistic services, when these meet-  
ings have not been interrupted by mili-  
tary doings.

"The boys' and girls' schools have been  
doing well with 20 boys and 22 girls in  
attendance. One day one of our seven  
year old school lads was kidnapped. During  
his stay with the bandits he was  
taught to smoke opium and cigars and  
drink wine. The sorrowing parents had  
to pay \$100 for his release. Kidnapping  
is prevalent, and on one occasion 200  
people were taken off in a single day and  
held for ransom. Frightful threats are  
made if money is not forthcoming for  
their release."

The letter recounts some wonderful  
deliverances from imminent danger when  
the missionaries have been under the hot  
gun fire of bandits.

Such testimony could be multiplied  
many times over from missionaries in  
China today. It is hoped that this sample  
will stimulate to more earnest prayer for  
missionaries, native converts and China  
as a whole.

## CHINESE STUDENTS IN THE U. S. A.

When the United States remitted to  
China the huge indemnity of nearly  
\$25,000,000 for American losses in the  
Boxer uprising of 1900 it was stipulated  
that part of that sum should be used by  
the Chinese Government to send students  
to this country for higher education.

Up to the end of 1923, 912 students are  
reported to have been thus sent, and the  
records show that 434 of these, represent-  
ing twenty of the twenty-one provinces  
of China (including Manchuria), are at  
present in American colleges and schools.  
Besides these there are many more who  
have come under other auspices, making a  
total of about 3,000 in all.

The opportunity thus afforded of  
vitality influencing China morally and  
spiritually through these representative  
sons and daughters who will become her  
future leaders is a wonderful one. But  
good results are sadly compromised by the  
shocking immorality and irreligion which  
these "strangers within our gates" cannot  
fail to observe in this so-called Christian  
land, and again by the poisonous influence  
of rationalism and Modernism in the  
institutions where they study.

Is anything like serious enough thought  
and prayer being given to this problem,  
or effort being made to bring these  
splendid young people of China into  
closer touch with vital Christianity and  
godly Christian people?

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City, is reported in the Anniversary Number of the Society's organ.

The People, The Land, and The Book.

Besides this there are several timely and valuable articles by Mr.  
B. A. M. Schapiro, The Managing Director of the Society, under the  
titles, "The Doctrine of the Incarnation in the Old Testament," "The  
Meaning of the Word Almoh" (Virgin), "The Genealogy of Jesus,"  
and "What The Rabbis Have to Say on the 53rd of Isaiah."

This is a double number containing 128 pages, and like the other  
publications of the Society, is free upon mentioning Moody Monthly.  
Other publications just issued: "The Sure Word of Prophecy," and  
"The Messiah According to the Old and New Testaments."

From Bishop Gailor

My dear Mr. Schapiro:

I have read your interesting and convincing article on the doc-  
trine of the Incarnation in the Old Testament, and have especially  
enjoyed your scholarly interpretation of the meaning of "Almoh."

Thank you very much for letting me see the proofs, which I en-  
close; and I am Very sincerely yours,

(Signed) Thos. F. Gailor,  
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## For Sermon and Scrap Book

William Norton

The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.

### SAINTLINESS IN FOUR WORDS

2 Corinthians 6:1-7:1

1. Immediate **Salvation**, vv. 1, 2.
  2. Extensive **Service**, vv. 3-10.
  3. Necessary **Separation**, vv. 11-18.
  4. Perfection in **Sanctification**, 7:1.
- See also: 1 Thess. 4:3, 7; 2 Thess. 2:13; 1 Pet. 1:2; John 17:17-19; Heb. 10:14; 12:14; 13:12.

—J. T. Larsen.

### A GREAT DELIVERANCE Psalm 34:4

1. **The First Step—**  
"I sought the Lord."
  2. **The Immediate Response—**  
"He heard me and delivered me."
  3. **The Completeness of the Deliverance—**  
"Out of all my troubles."
- E. A. Waldeck.

### SIX THINGS ABOUT PAUL IN GALATIANS 1

1. *His Separation*,  
"Who separated me," v. 15.
  2. *His Vocation*,  
Called by grace, v. 6.
  3. *His Revelation*,  
"To reveal his Son in me," v. 16.
  4. *His Ministration*,  
"Preach him (Christ) among the heathen," v. 16.
  5. *His Isolation*,  
"I went into Arabia," v. 17.
  6. *His Glorification*,  
"They glorified God in me," v. 24.
- H. G. Hamilton.



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### PROVERBS 3:6 OUTLINED

1. *What*—"Acknowledge Him."
  2. *Where*—"in all thy ways."
  3. *Why*—"He shall direct thy paths."
- Charles Colas.

### THE IDEAL MOTHER

Proverbs 31

1. Worketh Willingly (v. 13).
  2. Faithful to Family (v. 15).
  3. Energetic and Efficient (vv. 16-18).
  4. Skillful Seamstress (vv. 19-22).
  5. Generous Giver (v. 20).
  6. Sagacious Speaker (v. 26).
  7. Good Governor (v. 27).
- Result: Honored by her household (v. 28).

—Keith L. Brooks.

### FORGETTING MOTHER

"There is a generation that doth not bless their mother."—Prov. 30:11.

Is the present worldly "generation" referred to in the text?

How much they have missed! How expensive it has been to disregard the instructions of a godly mother! The memory of a Christian mother is perhaps the sweetest of all earthly memories. The very word "mother" suggests tremendous sacrifice. Oh, the shameful ingratitude of young people today! Behind every noble man's life and achievements lie a devoted mother's prayers and hopes.

### SOME COMPANION TEXTS

- "There remaineth yet very much land to be possessed."—Josh. 13:1.
- "How long are ye slack to go to possess the land?"—Josh. 18:3.
- "God is."—1 John 4:8.
- "The fool hath said in his heart, There is no God."—Psa. 14:1.
- "Days should speak."—Job 32:7.
- "Remember the days of old."—Deut. 32:7.
- "The hope of the gospel."—Col. 1:23.
- "The hope of glory."—Col. 1:27.
- "Salute Asyncritus, Phlegon, etc."—Rom. 16:14.
- "And others—of whom the world was not worthy."—Heb. 11:38.
- "Search the scriptures."—John 5:39.
- "These—searched the scriptures daily."—Acts 17:11.
- "Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation."—Isa. 28:16.
- "For other foundation can no man lay than that is laid, which is Jesus Christ."—1 Cor. 3:11.

—W. S. Bowden.

### THE SUPREMACY OF OUR HIGH PRIEST

Hebrews 7:25

This is seen in:

#### I. His Eternal Glory.

1. Pre-existent—"Before Abraham was 'I Am'"; "after the order of Melchisedec"; "the glory which I had with thee before the world was."
2. Creative—"All things were made by him and without him was not anything made that was made."

#### II. His Earthly Investiture.

- "Made flesh and dwelt among us."  
Therefore absolutely familiar with human—
1. Suffering.
  2. Temptation.
  3. Death.

#### III. His Intercessory Station.

- "Sat down on the right hand of the Majesty on high." Such position is:
1. Inviolable.
  2. Adequate.
  3. Permanent.

#### IV. His Final Dominion.

"The kingdom of this world shall become the kingdom of our Lord and of His Christ." This involves:

1. The Restoration of the Jew.
2. The Rehabilitation of the Earth.
3. The Downfall of the Enemy.

His priesthood therefore comprehends the whole gamut of human life. Unaffected by change, untainted by sin, unassailed by death, and tenderly intimate with every sorrow; there is nothing in the mysterious past, the complicated present, or the advancing future, that does not come within the compass of His intercession.

John Humphrey.

### THE GREAT REDEMPTION

"In whom we have redemption through his blood, even the forgiveness of sins."—Col. 1:14.

This Epistle to the Colossians contains inspiring and consolatory words, building up the followers of Christ and giving them encouragement beyond the philosophies and speculations of man. We learn from this passage three things:

1. *Salvation Procured by Christ.* There is no salvation out of Christ (Eph. 1:7; Rom. 3:24).

2. *Salvation Completed by Christ's Death on the Cross.* The stupendous work of the atonement was not partially accomplished. On the cross our Lord uttered those memorable words, "It is finished."

3. *Pardon Through Christ Alone.* There is only one way of access to the Father; there is only one Intercessor, only One who has brought reconciliation (Acts 4:12). He overcame the powers of darkness; and He must reign until He hath put all enemies under His feet; the last enemy that shall be destroyed is death. (a) There is no hope nor refuge out of Christ; (b) Christ's death was for our sins; (c) There is nothing to satisfy the soul but Christ; (d) Can we say that our experience coincides with the great apostle's, experimentally—"In whom we have redemption"?—Thomas Heath.



## MUSINGS OF MOTHERS

I think that the most wonderful book that could be written would be a book in which an angel should write all the thoughts that pass through a faithful mother's mind from the time that she first hears the cry of her child. Her wonderful gladness of fatigue; her unwillingness to divide her care with any; her heroic sacrifice of all that is brightest and best in life, with no prospect of remuneration except the satisfaction which she feels in serving that little mute and helpless child—these are past description.—H. W. Beecher.

## THE PLACE OF A MOTHER

God made mothers before He made ministers; the progress of Christ's kingdom depends more upon the influence of faithful, wise, and pious mothers than upon any other human agency. My mother's discipline was loving but thorough. She never bribed me to good conduct with sugar plums; she praised every commendable deed heartily, for she held that an ounce of honest praise is often worth more than many pounds of punishment.—Theodore Cuyler.

One of the last messages of G. Fred Bergin, director of the Ashley Down Orphan Homes, Bristol (founded by George Muller), was—"Tell my younger brethren that they may be *too big* for God to use them, but they cannot be *too small*."—Bible Today.

## OUR HIGH PRIEST

He bared His bosom to the foe,  
And drank the cup of human woe;  
His lips our direct cause can plead,  
Who, in Himself, felt every need!

And now within the veil He stands;  
Our name inscribed upon His hands;  
His wound-prints witness to the blood  
Which reconciles our souls to God.

The blood of beasts we need not bring;  
A Saviour's merits we can sing.  
Oh, see our Advocate on high  
Who will not let the sinner die!

—John Humphrey.

## HOW I MAINTAIN A FILING SYSTEM

### II

Twenty years ago I began with a dozen large (legal size) envelopes. Today I have 400 such, and 200 large 6x9-inch envelopes. I have both a subject and Bible text set of filing envelopes. The latter consists of some 150 large envelopes labeled—"Gen. 1-11"; "Gen. 12-23"; etc., through the books of the Bible. This puts expositions, notes, sermon outlines, etc., all together.

The subject file consists of legal size and 6x9-inch envelopes according to the amount of material. I have them numbered from 1 up as needed. More than one subject may be in an envelope, i. e., "The Incarnation and Virgin Birth;" "Egypt and England," etc. The clippings and notes are kept in a drawer until a number accumulate, then they are indexed and assord for filing. This is done often so that they are handy even when not filed. For an index I use cards in a tray with other indices. From the card I number the clippings, etc. On the card appears the subject, sub-division and number: i. e., "EVANGELISM: Revivals," etc. 56; "Personal," 57, etc.

On slips of paper (old letters torn in six pieces as folded, etc.,) all books read and preserved are indexed with subject, page and other data: i. e., "Species, Origin of—Q. E. D., p78." Having numbered most all books and thus catalogued them, the usual form would be, No. 380—p78. In this way, I can gather all the material in my library and files in a few moments on my desk for review and study.—H. Ellis Lininger, Wisner, Neb.

## SUGGESTED TITLE PAGE FOR THE BIBLE BOOK OF PROVERBS

The  
PROVERBS OF SOLOMON  
The Son of David  
KING OF ISRAEL

To know wisdom and instruction  
To discern the words of understanding  
To receive instruction in wise dealing  
In righteousness and justice,  
and equity  
To give prudence to the simple  
To the young man knowledge  
and discretion  
That the wise man may hear and increase  
in learning and that the man of  
understanding may attain unto  
sound counsels

To understand a Proverb and a Figure  
THE WORDS OF THE WISE AND  
THEIR DARK SAYINGS

—Albert T. Bacon.

## "I DON'T SEE ANY HARM IN IT"

You never hear an honest soul speak thus. With them the question is not whether there is any harm in certain things, but is there any *good* in it? If not, then there must be something harmful in it. There is no neutral ground as to right and wrong. It is one or the other.

"Innocent amusements" and every other questionable thing, can easily be settled by prayerfully applying the following questions:

1. Are you willing to see any harm in it?
  2. Is it consistent with a follower of the meek and lowly Nazarene?
  3. Would you want Jesus to find you in the very act?
  4. Could you ask and expect Him to take part with you?
  5. Do you commune with God as freely after it as before it?
  6. Can you look to Him for a blessing in the midst of it?
  7. Even if it is lawful is it expedient? Is it becoming? Is it like the behavior of one who is dead to all things but God?
  8. In short, *is it to the glory of God?* "Whether therefore ye (do such innocent things as to) eat or drink, or whatsoever ye do, do all to the glory of God."
- Anything and everything that is not strictly to the honor and glory of God should be avoided.—Selected.

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## SYMPOSIUM

### The Present Evils in the Way of Spiritual Progress

**A. Ambition** to be like others in style of living and dress, and if possible excel them. **Apathy** to **Spiritual things** after giving energies to outside organizations.

**B. Blatting** church choirs, singing neither with the "Spirit," nor with the "understanding." **Bold** for sin.

**C. Covetousness.** **Card** playing. **Craze** for pulpit novelties. **Christless** sermons. **Christian Science.**

**D. Deifying** man. **Destructive** criticism. **Debt.** **Division** among professed Christians. **Dancing.** **Dyspepsia** of Spirit, making assimilation of milk or meat impossible. **Divorces.**

**E. Erroneous** views of God's Word. **Eating** instead of praying. **Early** to work but late to church.

**F. Frivolity.** **Formality.** **Filthiness** in thought and conversation.

**G. Gambling.** **Gossip.** **Godlessness.** **Gaudy.** **Graft.**

**H. Haste** to get rich and have an easy time. **Humanizing** Christ. **Higher** criticism of the Bible.

**I. Intemperance.** **Indifference** and inconsistency. **Idleness.**

**J. Jealousy** in the ranks and homes.

**K. Knee-drill** neglected. **Kindness** wanting.

**L. Love** of money. **Low** tone of politics. **Lodgery.**

**M. Mistaking** means of grace for grace. **Money** making.

**N. Neglect** of family worship and family religion.

**O. "Old man"** in evidence. **Ordinances** neglected.

**P. Pleasure** seeking. **Prostitution.** **Piety** severely absent. **Poverty.**

**Q. Quack** evangelists. **Quenching** the Spirit.

**R. Rivalry** between denominations. **Rottenness** of Ecclesiasticism. **Russellism.**

**S. Self-righteousness.** **Spiritual** grievances.

**T. Trinity** of evil,—the world, the flesh and the devil. **The theater.**

**U. Uncharitableness.** **Universalism.** **Unkindness.** **Unchristianizing** each other.

**V. Vanity** in individuals and churches. **Vainly** trying to out-do each other.

**W. Worldliness.** **Worry** to be first, best, etc.

**X. Extravagance.** **Exodus** of good families. **Exchange** of prayer meeting for the lodge, dance and movies.

**Z. Zeal** without knowledge. **Zeal** for the glory of God and salvation for souls lacking.

& Lost Eternally.

—Sel. by Alva Wingert for *Gospel Herald*.

## JESUS AS SON OF GOD

1. Proclaimed by Gabriel before His birth, Luke 1:35.

2. Pointed out by the Baptist, John 1:34.

3. Pronounced by Peter, Matt. 16:16; John 6:69.

4. Perceived by disciples, Matt. 14:33.

5. Preached by Paul, Phil. 2:6; Col. 1:15, 19.

6. Professed by Jesus Himself, John 9:35-38; 10:36; Matt. 27:43; Luke 22:70; John 4:25-26.

7. Prime article of Christian faith, 1 John 4:15; 5:10.

—Keith L. Brooks.

He who holds nearest communion with heaven can best discharge the duties of everyday life.—*Selected.*

## THE DOCTRINE OF THE SECOND ADVENT

1. A *Prominent* Doctrine (Isa. 25:9; Titus 2:11-15).

2. A *Primitive* Doctrine (1 Thess. 1:9, 10; Col. 3:4).

3. A *Positive* Doctrine (John 14:3; Heb. 9:28).

4. A *Personal* Doctrine (1 Thess. 4:16; Acts 1:11).

5. A *Precious* Doctrine (1 Thess. 4:13-18; 1 Cor. 15:23).

6. A *Purifying* Doctrine (1 John 3:1-3; 1 Tim. 6:13, 14).

7. A *Powerful* Doctrine (Matt. 24:42-51; 1 Thes. 5:3, 12, 13).

—W. S. Bowden.

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✱ ✱ ✱

### THE FIGURE IN THE BACKGROUND

It is said that a certain library in Brooklyn contains a copy of the American Constitution so delicately shaded in the copperplate type that it brings out in relief, as the observer stands off a little distance, the familiar features of George Washington, the founder of the American Republic, and the man who made that great charter of liberty a national and enduring fact. From one point of view it is a chapter of political history; from another, it is a portrait of the father of his country.

So, while the Bible gives us the most ancient record of history, the most sublime poetry, the most lofty system of morals, the most vivid portraiture of human character, and the most extraordinary system of spiritual truth—*yet back of all, and above all, it sheds upon us "the light of the knowledge of the glory of God in the face of Jesus Christ."*

✱ ✱ ✱

### A PREACHER'S DIFFICULTIES

A young preacher in a college town was embarrassed by the thought of criticism in his cultivated congregation. He sought counsel from his father, an old and wise Christian worker, saying: "Father, I am hampered in my ministry in the pulpit I am now serving. If I cite anything from geology, there is Prof. A—, teacher of this science, right before me. If I use an illustration of Roman mythology, there is Prof. B—, ready to trip me up for any little inaccuracy. If I instance something in English literature that pleases me, I am covered by the presence of the learned man who teaches that branch. What shall I do?" The sagacious old man replied: "Do not be discouraged, preach the gospel. They probably know very little of that." *The unlearned and untutored disciples of old wrought wonders "in the name of thy holy Servant Jesus" (Acts 4:13, 27, R.V.). Why not to-day? —The Witness.*

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## The Evangelistic Field

S. A. Woodruff

### SUGGESTIONS TO OUR CORRESPONDENTS.

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the second day of the month preceding date of issue.

"The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work nor can we promise to print them.—Editors.

Richard W. Lewis, evangelist, writes: "I held four meetings at Chattanooga, Tenn., at which place there were 512 conversions." From there he went to Washington College, Tenn.

The Gaddy Evangelistic Party has just completed a meeting at Burr Oaks, Ind., with 44 conversions and 30 additions to the church. The party next went to Daleville, Ind.

In March Mr. and Mrs. John Imrie, evangelistic singers, assisted in meetings in Dexter, Mo., and Blair, Neb. Both meetings were very successful, with many souls brought to the Lord.

J. A. De Flon reports: "Had a good meeting at Caboole, Mo. Professor C. A. Lotz was with me as soloist and song-leader, and the interest in the meeting was fine."

The "Howard Sisters" have just closed a two weeks engagement at the First M. E. Church, of Columbia, Pa., where they sang themselves into the hearts of the people.

The Prestons have just closed a glorious meeting at the M. E. church at Ravenna, Mich. There were 65 conversions and the church was greatly blessed.

L. R. MontGomerie closed his meetings at the Grand Rapids Berean Baptist Church with 48 conversions. From there he went to Cedar Springs, Mich. He asks our readers to remember him in prayer.

The Charles E. Neighbor Evangelistic Party closed a six weeks tabernacle campaign in Du Bois, Pa. H. W. Carlson and wife had charge of the music. They had 685 conversions for which they give God all the glory.

The Loes have been associated with Dr. W. W. Hall in evangelistic meetings in East Bellevue, Monessen, Roscoe, and Conneautville, Pa. The meetings were well attended and the convicting power of the Holy Spirit marked them all. From May until July the Loes will be associated with Evangelist Jimmie Smith, in Louisiana, Miss.

The Ebenezer Prayer Watch, of Pasadena, Calif., of which Mr. George Tester is secretary, requests your list of names of unsaved friends for which you are praying, and they will join you in your prayers.

Edward P. White reports: "Since December, I have been in meetings in Maplewood, Mo., Boston, Mass., and Lewistown, Pa. At present I am in Cleveland, O. God has wonderfully blessed these meetings with many conversions."

John R. Snyder writes: "Have been having a splendid series of meetings in the South. There were many decisions for Christ and we find they have the old desire for the gospel. It is still, 'the power of God unto salvation' despite the false claims of Modernism."

C. J. Balfe, ("Lucky Baldwin") reports a very splendid meeting in Elkhart, Ind. He held two services there, one in the afternoon for men and the regular meeting at night. Both services were crowded and many hands were raised for prayer. There was splendid co-operation.

Richard Nyburg, evangelistic singer and children's worker, assisted Rev. W. H. Calfee, Adena, O., in a three weeks evangelistic campaign in March. The church was greatly quickened, many souls were saved and 46 were received into the church the last Sunday of the campaign.

W. S. and Mrs. Hart have just closed a very successful meeting at Santoy, O. "This is a mining camp and the town has a very bad name, but I find that the people are not as bad as they are painted." Mr. Hart has charge of five churches in and around Deavertown, and he does his own evangelistic work.

The Goodale Evangelistic Party report: "We have just closed a meeting in Lawrence, Kan. This being a Catholic center, the very small Protestant church is fighting for its existence, but God gave us a glorious revival and many remarkable conversions. We request the prayers of the readers of the MOODY BIBLE INSTITUTE MONTHLY."

Evangelist Vom Bruch of Chicago, upon his return from the Pacific Coast conducted a successful short campaign at Saginaw, Mich., and at Mayville, N. Y. He writes: "It would pay every evangelist to occasionally return to his former field of labor. It gives him a chance to study the strength and weakness of his work." On March 30 Mr. Vom Bruch and party began a union meeting at Downers Grove, Ill.

Moody Bible Institute Monthly



Dr. Floyd John Evans, of Junction City, Kan., recently held what the Topeka *Capital* referred to as "the largest revival ever held here by a single church," there were 300 conversions, besides many reconsecrations. Dr. Evans has just completed a short campaign at Florence, Kan., with nearly two hundred conversions. The Evans party is arranging a number of tent meetings for Spring and Summer.

"The thirty-first annual meeting of the Market Street Mission of Morristown, N. J., was held on March 12. Early last June Rev. and Mrs. M. T. MacPherson came to Morristown to superintend the work of the mission. The work at that time was at a low ebb. Plans had been made to close the mission and sell the building, but God marvelously blessed the work under the MacPhersons. The attendance has increased. At the Annual Meeting the auditorium was filled. Souls are being saved and built up in the faith."

Rev. E. DeWitt Johnston has just closed a splendid meeting at Amboy, Ind. The whole community was stirred, and among the many converts was a man who had not read his Bible for fifteen

years. All the churches in the town united for the meeting.

The Hains Evangelistic Party has just held a meeting in Belvidere, N. J. The First Presbyterian Church was crowded at every service and many people accepted Christ as their personal Saviour.

Mr. J. B. and Mrs. Long, evangelistic singers and young people's workers, have just closed a meeting in Dayton, O. Rev. Sloman did the preaching. Many souls were brought into the kingdom and 82 members were added to the church. The Longs had a great work with the young people. Between 400 and 500 children were present at their meetings in the afternoon.

The Colegrove Evangelistic Party closed the greatest campaign of the season at Watervliet, Mich., March 26. It was a union meeting and the spirit of unity was greatly manifested. The attendance was good every night. The greatest feature of the campaign was the gospel chorus choir which was made up entirely of young people. Above all, over 100 definitely accepted the Lord as their Saviour in the two weeks.

Miss Sara C. Palmer has just closed a most successful evangelistic campaign in Reading, Pa. The church, one of the largest in the city, was well filled each night during the week, and crowded to its capacity on Sundays. The results were the best the church has had for many years. Mrs. Catherine Ross, from Scotland, who is studying conditions and methods in evangelistic work in America was a guest of the campaign, and rendered fine assistance in many ways, especially in the singing.

W. C. and Mrs. Kinsey, evangelistic singers, report the following: "Our last meeting was a union campaign at Monon, Ind., with the Presbyterian, Baptist, and Methodist churches. The preaching was done by the three pastors. The plan was to hold a week's meeting in each church, closing the last week in the Methodist church. On the second night the crowds were so large that it was necessary to hold all the services in the Methodist church because of its large auditorium. Over 70 knelt at the altar. The town and churches have been greatly

benefited by these meetings. Cottage prayer meetings were held in all parts of the town and God answered the prayers of His people.

The City Rescue Mission of Pittsburgh, George W. Trotter, superintendent, celebrated the twenty-fourth anniversary of the conversion of its superintendent. This anniversary was made the occasion for special appeals to the unconverted, and the services were greatly blessed. The mission is looking forward to a year of most interesting service for the Lord. The past year has been the most fruitful in its whole history.

Dr. George Wood Anderson conducted a revival at Bradford, Pa., under the auspices of the ministerial union. This campaign was a crusade for righteousness which stirred the entire community. The slogan was "Christ for Bradford and Bradford for Christ." Eight churches united in the movement. A tabernacle was built on the site of the new Methodist church building and for six weeks services were held there. Approximately 2,500 people accepted the Lord as a result of this concentrated attack upon the Devil's strongholds.

## EVANGELIST THEODORE M. HOFMEISTER SOUTH SOLON, OHIO

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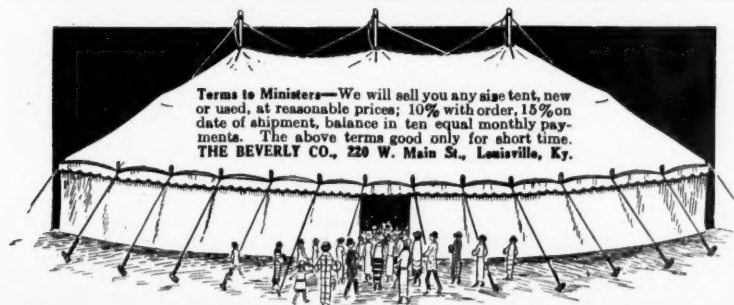
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The Harry O. Anderson Evangelistic party held a very successful campaign in the Burlington Baptist Church of Salt Lake City, Utah, of which Rev. Henry Jacobs, '12, is pastor. Among the forty persons who accepted Christ during the meetings were a number of splendid young men who came from Mormon homes. Only those who have lived among the Mormons can appreciate the stand these young men have taken.

The mid-winter conference of mission superintendents was held under the auspices of the City Mission of Buffalo, N. Y., Feb. 24-29. This conference was under the direction of Edward C. Clark and was a complete success. The spirit of love and fellowship was manifested from the beginning to the close. The message by Brother Soerheide of Cleveland, and the testimonies of the mission workers from all parts of the country, gripped and thrilled the great audience that assembled at the conference.

A. E. Witmer and George D. Enns report a very successful evangelistic campaign in Buehler, Kan. It proved to be a blessed time for the different churches in the town and community. The meetings at first were held in the town hall, but this proved too small,

so the largest church in town had to be used. Over 100 high school students came forward and accepted the Lord, for which the evangelists gave God all the praise.

Evangelist John Hopkins assisted in the Baptist church of Wayne, Mich., of which Helen Phelps is pastor. He was able to reach what is known as a very difficult community and see a great victory. As a result of these meetings there were 25 baptisms, many conversions and a revived church.

"We are in our second campaign in our first month in Guatemala City," writes Dr. H. P. Dunlop. "It is wonderful to hear the testimonials of those God is saving. One man said, 'I found that which I have been seeking for six years.' The old time gospel of God, sin, and salvation, works anywhere in the world. We feel the effects of the prayer of God's people, so continue to pray." Dr. Dunlop may be addressed at Apartado 119.

#### FUTURE ENGAGEMENTS

Below are given the engagements with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointment in their prayers.

E. G. and Mrs. Aldridge—May, Stratford, N. Y.  
C. J. Balfie—Apr. 27, Fennimore, Wis., May 14-18, Flint, Mich.

W. E. Biederwolf Party—May, Australia and Philippine Islands.

C. B. and Mrs. Brooks—May 4, Tennessee, Aug. 18-25, Massachusetts Christian Endeavor Institute.

John E. Brown—May, Bluefield, W. Va.  
H. T. Crossley and J. H. Leonard—March-June, Orville, Midland, Elmvale, Minesing, Victoria Harbor and Hawkestone, Ont.

Dr. H. P. and Mrs. Dunlop—1924, Guatemala, Central America.

John W. Erskine—May 4-18, Gladwin, Mich.

Hains Party—Apr. 27-May 1, Chester, N. J.  
E. DeWitt Johnston and Party—May, Windsor, Ont.; June 1-July 14, Converse, Ind.; Aug. 15-Sept. 15, Tupperville, Ont.

P. H. Kadey—May-June, Millington, Mich.; August, Omer, Mich.

Frank E. Lindgren—Apr. 24-May 11, Williston, N. Dak.

The Loes—May, Lake Charles, La.; June, Mt. Olive, Miss.; July, Hattiesburg, Miss.; August, Lancaster Camp Ground, O.

J. C. McCaslin—May, Indiana; June, South Olive, O.

Rev. Duncan McNeil—1924, United States.  
Dr. G. Campbell Morgan—May 11, Baltimore, Md.; June, Athens, Ga.

The Prestons—Aug. 7-17, Lena, Ill.  
Ernest G. Sawyer—May 18-June 8, Sharpsville, Pa.

Gypsy Smith, Jr., Party—May, Rocky Mount, N. C.; June, Columbia, Miss.

John R. Snyder—May 10, Somerset, Pa.; June 15, Kittanning, Pa.; Aug. 3, Mogadore, O.; Sept. 21, Stonerstown, Pa.; Oct. 12, Baltimore, Md.; Nov. 9, Riddlesburg, Pa.

W. A. Sunday Evangelistic Party—May, Memphis Tenn.; June, Sweetwater, Tenn.  
The Vinaroffs—May 12-June 1, St. Francisville, Ill.  
E. L. Wolslagel—May 4, Indianola, Miss.

#### FORTHCOMING CONFERENCES AND IMPORTANT DATES

World Committee of the Young Men's Christian Association, Helsinki, Finland, August, 1926.  
World's Sunday School Convention, Glasgow, Scotland, June 18-26.

East Northfield, Mass., Summer Gatherings:  
Young Women's Conference, June 20-28.

Women's Interdenominational Home Mission Conference, July 7-14.

Conference for Women's Foreign Missionary Societies, July 14-22.

Conference of Religious Education, July 23-Aug. 1.

General Conference of Christian Workers, Aug. 2-18.

International Sunday School Association Convention, Birmingham, Ala., April 19-26.

Montrose, Pa., Conferences:  
Interdenominational Foreign Missionary Conference, July 6-13.

Ministerial Institute, July 14-24.

General Bible Conference, July 25-Aug. 3.

Prophetic Conference, Aug. 4-10.

Cedar Falls, Ia. Bible Conference, Aug. 3-10.

Parley E. Zartman, director.

Winona Lake, Ind. (Partial list):

Reform Presbyterian Church Synod, June 4-11.

Bethany Girls Camp, June 15-Sept. 15.

Summer School of Missions, June 16-23.

Presbyterian Young People, June 26-July 2.

Chicago Boys Club, July and Aug.

United Presbyterian Young People, July 24-28.

Bible School of Theology, July 25-Aug. 21.

Summer School of Religious Education, Aug. 11-21.

Rodeheaver's Practical Training School for Christian Workers, Aug. 11-30.

National Federation of Virginia Asher Councils, Aug. 13-15.


Bible Conference, Aug. 22-31.

Eel River Christian Conference, Sept. 1-7.

The Brethren National Conference, Sept. 1-7.

World Conference on Christian Fundamentals, Minneapolis, Minn., June 1-8.

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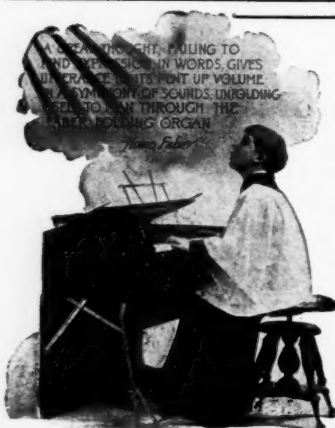
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Any volume of sermons by the well known pastor of Tremont Temple, Boston, will be heartily welcomed by those who have listened to his messages. The present volume is a series based upon the book of Joshua. The very themes are enticing; such as, "God's Memorials," "Falling Walls," "Up from Sin," "Compromise," "Soul's Refuge," "Family Faith."

210 pages. 7 1/4 x 5 inches. Fleming H. Revell Company, Chicago and New York. \$1.50.

G. S.

**With Christ After the Lost,** by Rev. L. R. Scarborough, B. A., D. D.

This new book upon evangelism is written by one who can speak with authority, and will be appreciated by those who wish something practical and not merely theoretical. The contents are divided into five parts. Part I: Some Spiritual Prerequisites; Part II: Some Inspiring Examples; Part III: The Way to Win; Part IV: Personal Work; Part V: Scripture Passages for Workers.

316 pages 7 1/2 x 5 1/4 inches. George H. Doran Company, New York. \$1.50 net.

G. S.

**What a Child Ought to Know About the Bible,** by Rev. H. R. Stevenson.

Starting with Genesis and continuing through the books of the Bible, the author has written in a narrative form the outstanding events of Scripture in a manner best adapted for the primary child. The emphasis that he places upon the incarnation and the atonement will make its appeal to teachers and parents who desire that the full gospel should be presented as early as consistent in the period of childhood.

112 pages. 7 1/4 x 5 inches. James Pott & Company, New York. \$1.00.

C. H. B.

**McPhersonism—A Study of Healing Cults and Modern Day Tongues Movements,** by Rev. R. P. (Bob) Shuler, Pastor of Trinity Methodist Church, Los Angeles, Calif.

We understand that more than 50,000 copies of this pamphlet have already been circulated, and that it is going out from the office of publication at the rate of about 500 copies a day. Mr. Shuler is not promoting it as a money-making proposition, but for the sake of the testimony it has to bear, for as he says, "The McPherson situation on the coast is an alarming one."

Mr. Shuler credits Mrs. McPherson as being the most attractive and outstanding figure of present day "plat-

form healings" and "tongues" administrations, but he is convinced that the movement she represents is neither honest nor genuine, and he gives his reasons for this conviction in *McPhersonism*. The pamphlet contains four addresses delivered before large audiences in Trinity Methodist Church, to which are super-added 100 questions which were put to Mrs. McPherson preparatory to the addresses, and which as yet are unanswered. The pamphlet concludes with some quotations from Mrs. McPherson's writings and a record of certain interesting facts about her and her work which the author has gleaned in various places.

63 pages. 15 cents a copy; 10 copies for \$1.00; in quantities of 100 or more, \$7.50 per hundred, prepaid. All orders

should be sent to Bob Shuler, 120 South Flower St., Los Angeles, Calif.  
J. M. G.

**Adventures with the Bible in Brazil,** by Frederick C. Glass.

The author of this book stands in the front rank of missionary pioneers in Brazil and authorities on that country. Here in thirty-three short chapters he gives us gripping incidents connected with his long and unique experience on the field, and particularly his six extensive journeys through different parts of Brazil, so vast a portion of which is still unopened to the gospel, much of it even unexplored. Mr. Glass tells of wonderful deliverances from danger and death, of missionary trials and triumphs and of remarkable conversions, while all through the narrative nuggets of valuable information about Brazil are to be found. But above all else the book gives a ringing testimony of the power of the Bible to work miracles

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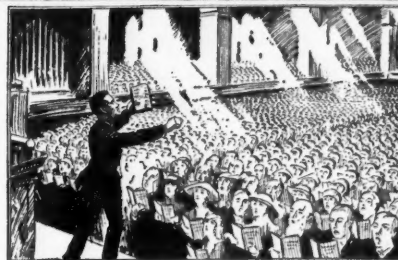
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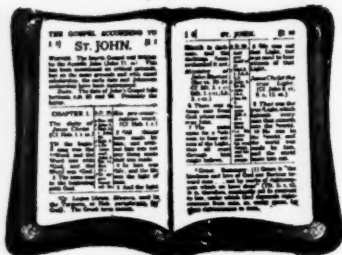
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of transformation even among the most depraved and savage tribes. Indeed the evidence of a book like this makes puerile and pathetic the attacks upon the Bible by destructive critics. While these latter are engaged in ventilating their doubts about the Bible, Glass takes the Old Book afield and sees it work, effectively and gloriously. Such men can afford to smile at the vaporings of higher criticism.

220 pages. 7x4¾ inches. Thirty-six illustrations and map of Brazil. Pickering & Inglis, Glasgow. \$1.25, postpaid. R. H. G.

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J. H. R.

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Dr. Stanton has united his study of astronomy and Scripture in a very interesting and inspiring message to the believer. There is nothing of the speculative or imaginative in his vision of the privileges and possibilities of the coming life, for he bases all his assertions upon astronomical and scriptural facts. This book will not only bring comfort and hope to those who mourn for departed ones, but also inspiration, incentive and expectation to all Christian workers.

362 pages. 7½x5 inches. Fleming H. Revell Company, Chicago and New York. \$1.75.

C. H. B.

### Protestantism, by Rev. R. Ditterich.

This is a booklet we most heartily recommend. Every Protestant ought to know what Protestantism is in contrast with the false claims and the perverted teachings of Romanism. This valuable treatise tells just how the claims of Romanism may be tested in order to expose and resist them and also preserve the religious and political freedom gained by the Reformation at such tremendous cost. Rome has not changed in respect to her greed for power and is unusually aggressive at the present time.

64 pages. 7¾x5¼ inches. Paper cover. The Bible Institute Colportage Association, Chicago. 30 cents, net.

G. S.

### Church and Sunday School Handicraft for Boys, by A. Neely Hall.

This book is of unusual value for developing expression among Junior as well as Intermediate boys. The author has made a point to provide instruction

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for the making of many articles that are useful for church and Sunday-school equipment. Thus the average boy will receive instruction not only in handling tools but will be trained to construct bulletin boards, blackboards, sand tables, filing cases and other articles for the church. There are four hundred photographs and working drawings so clearly outlined that one could do much of the work without a teacher.

276 pages. 7 3/4 x 5 1/4 inches. George H. Doran & Company, New York. \$2.00. C. H. B.

### Children's Nature Story-Sermons,

by Rev. Hugh T. Kerr, D. D.  
Dr. Kerr is well known through his former books of story-sermons. This time he turns to nature and in that lucid, delightful fashion of which he is a master, interweaves with his abundant store of illustrations, the truths of Christian faith and practice. In this day when the story method is receiving great prominence in the Primary and Junior departments these story-sermons are invaluable to Sunday-school teachers, and in the Junior department, to the pupils themselves.

187 pages. 7 1/2 x 5 inches. Fleming H. Revell Company, Chicago and New York. \$1.25. C. H. B.

### The Job of Being a Dad,

by Frank H. Cheley.  
"What shall a man take in exchange for his boy's confidence, and esteem, and fellowship?" This well-written book places the responsibility for the boy problem right where it belongs primarily—on the father, and sends home truth after truth in a forceful manner that cannot fail to arrest the attention of the reader and should result in the carrying out of many of its practical suggestions and in awakening still other ideas applicable to the individual boy in your home. Are you a 100 per cent father? There is a complete chart for checking up your rating. It takes neither wealth nor leisure to give your son his fair chance in the world. Many churches and clubs are using this as a study book for group discussion.

336 pages. 7 1/2 x 5 inches. W. A. Wilde Company, Boston, Chicago. \$1.75. C. H. B.

### The Challenge of Youth,

by Alfred E. Stearns.  
This book by the principal of Phillips-Andover Academy presents a new aspect of the much criticized younger generation. To quote from the introduction, "Youth has been acting of late in ways that are strange and hard for us to comprehend. These actions have distressed and annoyed, and we have been free with our criticisms and complaints. But our criticisms have seldom been constructive and our complaints have not always been fair. And youth, responding normally to the conditions with which it finds itself surrounded, as youth has always done, has sensed the injustice of our self-righteous attitude,

has resented our interference, and has left us more helpless than before. For youth did not create these conditions. Youth found them ready-made. The responsibility for their existence rests squarely upon us of older and supposedly wiser years." The book is filled with such pertinent statements that will furnish much food for serious thought to those working with or interested in the teen age.

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### BOOKS RECEIVED

**George H. Doran Company, New York.**  
"Bible Stories Retold for the Young, Volume IV, Kings and Prophets," by Alexander R. Gordon, D. Litt., D. D. Cloth, 201 pages, \$1.25, net.  
"Mackay of Uganda," by Mary Yule. Cloth, 212 pages, \$1.35, net.  
"David Livingstone," by Hubert F. Livingstone Wilson, M. C., M. B., Ch. B., D. T. M. Cloth, 230 pages, \$1.35, net.  
"Chalmers of New Guinea," by Alexander Small, B. L. Cloth, 176 pages, \$1.35, net.  
"One Hundred Choice Sermons for Children," by Rev. G. B. F. Hallock, D. D. Cloth, 290 pages, \$3.00, net.  
"With Christ After the Lost," by L. R. Scarborough, B. A., D. D. Cloth, 316 pages, \$1.50, net.  
"Palestine, the Land of Three Faiths," by Philip Graves. Cloth, 286 pages, \$4.50, net.  
"Erromanga, the Martyr Isle," by Rev. H. A. Robertson. Cloth, 467 pages, \$1.50, net.  
"Jesus, Lover of Men," by Wilton Rix. Cloth, 151 pages, \$1.50, net.  
"Studies in the Life of the Early Church," by Rev. Prof. F. J. Foakes-Jackson, D. D. Cloth, 263 pages, \$2.50, net.  
"The Greatest Force on Earth," by Rev. Thomas Payne, D. D. Cloth, 153 pages, \$1.35, net.  
"The Battle Over the Bible," first in the series of Fundamentalist-Modernist debates between Rev. John Roach Straton, D. D., and Rev. Charles Francis Potter, M. A., S. T. M. Paper, 92 pages, 50 cents, net.  
"The Saint and the Sword," by Herbert Booth. Cloth, 344 pages, \$2.00, net.  
"Put Forth by the Moon," by Rev. Hubert L. Simpson, M. A., D. D. Cloth, 255 pages, \$1.60, net.  
"The World's Best Epigrams," by J. Gilchrist Lawson. Cloth, 231 pages, \$2.00, net.  
"In China Now," by J. C. Keyte, M. A. Cloth, 160 pages, \$1.50.  
"China and Her People," by Lena E. Johnston. Cloth, 136 pages, \$1.50, net.  
"1001 Bible Problems," by Rev. T. H. Darlow, M. A. Cloth, 77 pages, \$1.00, net.  
"God's Book Speaking for Itself," by Rev. Charles C. Cook. Cloth, 144 pages, \$1.25, net.  
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"The Unique Historical Value of the Book of Jonah," by W. C. Stevens. Cloth, 88 pages, \$1.00, net.  
"Gospel Sword Thrusts," by Rev. Mark A. Matthews, D. D. Cloth, 156 pages, \$1.25, net.  
"The Reality of Prayer," by Rev. Edward M. Bounds, D. D. Cloth, 155 pages, \$1.25.  
"The High Way," by Caroline Atwater Mason. Cloth, 382 pages, \$2.00, net.  
"Law vs. Lawlessness," edited by Fred B. Smith. Cloth, 186 pages, \$1.00, net.  
"The Influence of the Bible on History, Literature and Oratory," by Thomas Tiplady. Cloth, 128 pages, \$1.00.  
**Oxford University Press, New York.**  
"Problems of the New Testament Today," by R. H. Malden, M. A. Cloth, 250 pages, \$2.20.  
"Walks and Words of Jesus," compiled by Rev. M. N. Olmsted. Cloth, 415 pages.  
**Bible Institute Colportage Association, Chicago.**  
"The Outposts of the Citadel, or Why I Believe the Bible Will Stand," by Rev. James M. Gray, D. D. Pamphlet, 7 cents.  
"How the Bible Answers Conan Doyle," by Rev. James M. Gray, D. D. Pamphlet, 5 cents.  
"Why We Believe in the Virgin Birth of Christ," by Rev. James M. Gray, D. D. Pamphlet, 7 cents.  
**The Sunday School Times Company, Philadelphia.**  
"What Should Determine Our Christian Fellowship?" by Rev. Henry W. Frost, D. D. Paper, 30 pages, 25 cents.  
**Macmillan Company, New York.**  
"Christianity and Liberalism," by Rev. J. Gresham Machen, D. D. Reprint. Cloth, 189 pages, \$1.00.  
**Biola Book Room, Los Angeles, Calif.**  
"The Passing of the Word," by Helen Henshaw. Cloth, 292 pages, \$1.50, net.  
**Charles Scribner's Sons, New York.**  
"The World's Living Religions," by Robert Ernest Hume, Ph. D. Cloth, 298 pages, \$1.75.

**Loizeaux Bros., 1 E. 13th St., New York.**  
"Evolution. Unscientific and Unscriptural," by A. J. Pollock. Paper, 64 pages, 20 cents.  
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"The Crisis of Criticism," by Rev. Horace Mellard DuBose, D. D. Paper, 25 cents.  
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"The Integrity of the Old Testament," by Harold M. Wiener, M. A., LL. B. Paper, 25 cents.  
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"Thessalonians: Glorification by Faith in Christ," by Rev. E. S. Young, D. D. Cloth, 161 pages, \$1.25.  
**Presbyterian Board of Publication, Philadelphia.**  
"Life as a Stewardship," by Guy L. Morrill. Paper, 111 pages, 25 cents.  
**United Lutheran Publication House, Philadelphia.**  
"The Story of Jesus," by M. Hadwin Fischer, Ph. D. Cloth, 174 pages, \$1.25.  
**The Century Company, 353 Fourth Ave., New York.**  
"Century Readings in the Bible," edited by John W. Cunliffe, D. Lit., and Henry M. Battenhouse, Ph. D. Cloth, \$2.85.  
**Scriptural Tract Repository, 38 Bromfield St., Boston, Mass.**  
"The Bible Triumphant," a reply to "144 Self-Contradictions of the Bible," by Elizabeth A. Reed. Paper, 160 pages, 25 cents.  
**Western Book and Tract Company, 1817 Telegraph Ave., Oakland, Calif.**  
"Death and Afterwards," by H. A. Ironside. Paper, 48 pages, 15 cents.  
**Bible House, New York.**  
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**Bloomfield Hills Institute, Birmingham, Mich.**  
"Selections from 'Peregrinations and Cogitations of a Church Tramp,'" by "Laic." Paper, 119 pages, \$1.00.  
**Marshall Bros., Ltd., London and Edinburgh.**  
"God in Evidence," by Kate Drew. Paper, 108 pages.  
"The Historic Faith in the Light of Today," by B. Colgrave, M. A., B. A., and A. Rendle Short, M. D., B. S., B. Sc., F. R. C. S. Cloth, 224 pages, \$2.00.  
**Sovereign Grace Union, 98 Camberwell Grove, London, S. E. 5.**  
"Foundation Stones," by Hely H. A. Smith. Cloth, 191 pages, 60 cents.  
**China Mennonite Mission Society.**  
"Field Report of the China Mennonite Mission society for 1923."

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## EXTENSION DEPARTMENT

After the close of their campaign in the Bushwick Avenue Baptist Church of Brooklyn, N. Y., Dr. J. E. Conant and Mr. Sidney E. Cox, the "Every Member" evangelists, began an every member evangelistic campaign with the First Baptist Church of Butler, Pa., Sunday, April 6.

On account of the death of the pastor of the First Presbyterian Church of Easley, S. C., the Bible institute which Rev. George E. Guille was to have conducted there early in April was postponed. Following his work as a teacher in the Bible conference held in the First Presbyterian Church of Meridian, Miss., Mr. Guille will give a series of Bible studies at the Sugar Creek Presbyterian Church of Charlotte, N. C., April 27-May 4.

During the early part of April Miss Elinor Stafford Millar's evangelistic messages at Union Mission, Wheeling, W. Va., were appreciated, and so were her drawing room meetings and inspirational addresses in connection with the First Presbyterian Church of El Dorado, Ark., where Rev. Frank Roland Dudley, '15, is pastor.

Dr. Henry Ostrom addressed a mass meeting of men at the Lancaster, Pa., Y. M. C. A., during the time he filled a return evangelistic engagement at St. Paul's Reformed Church at that city. At Parkersburg, W. Va., he spoke for a week, beginning April 6, under the auspices of Mr. and Mrs. E. L. Davidson.

Mr. Guy Fitch Phelps, the most recent addition to the staff of evangelists, and Bible teachers, began on March 27 his initial campaign at Sussex, N. B., the Methodist and Baptist churches uniting.

Mr. C. E. Putnam is to hold meetings for Bible study with evangelistic emphasis at Buchtel, O., and Anderson, Ind.; at the former place April 17-25 and at the latter April 27-May 11.

Dr. A. B. Winchester of Toronto

rendered a valuable and appreciated service during his three months sojourn in the southeast under the direction of this department. During that time he brought a rich ministry in the Word to the people gathered in conference at Miami, St. Petersburg, Plant City, Melbourne, Tampa and Starke, Fla., and at Wadesboro, N. C., and Meridian, Miss.

Miss Virginia C. Williams went from Clarksdale, Miss., to Aberdeen, Miss., for Bible teaching under the auspices of the women's clubs. April 20 she will begin a series of Bible studies at Johnson City, Tenn., which was arranged for by the women's Bible classes.

Rev. James A. Sutherland conducted a three days' meeting for children in the Kosciusko, Miss., public schools, and about 125 boys and girls took their stand for Christ. At the invitation of the superintendent of schools all the pastors regularly attended the meetings and this excellent co-operation cast the die for success. Later, assisted by Rev. A. B. Winchester of Toronto and Mr. Guille, he conducted a Bible conference in the First Presbyterian Church of Meridian, Miss., followed by a similar gathering in the First Presbyterian Church of Laurel, Miss., in which Mr. Guille was again associated with him.

## DR. GLOVER AFIELD

Rev. Robert H. Glover, M. D., director of the Missionary Course, was recently the visiting speaker at the Student Volunteer Convention of Minnesota held at Gustavus Adolphus College, St. Peter, Minn. Twenty-two institutions, fourteen of college rank, were represented, with 178 delegates, in addition to the student body numbering 450. With four convention addresses, a sermon in

the Presbyterian church, a meeting of M. B. I. alumni of the twin cities, addresses to the students of McAllister College, Augsburg Seminary, and Luther Seminary, College and Academy, Dr. Glover spoke to 1,000 or more and saw many others in private. He confidently anticipates seeing several of this number matriculating at the Institute.

## DETROIT ORDINATION OF MOODY INSTITUTE STUDENTS

March 11, George E. Muran, '18, now minister of the First Presbyterian Church, Tallula, Ill.; John Lagar, '17, seven years missionary in South America, now on furlough; Archie Wilson, '23, now in McCormick Theological Seminary and supply pastor at Range Line, Ind.; were ordained at the Hope Gospel Mission (Church) Detroit, Mich. Six members of the church were already consecrated to definite Christian work—three are foreign missionaries, four ministers, one evangelist, and one in seminary study. This small mission church of 125 members is staunch in its adherence to the inspiration of the Bible. The ordination charge was given by the Rev. Melvin A. Stone, pastor, Second Presbyterian Church, Oak Park, Ill., assisted by Rev. C. R. Scafe, '00, Rev. E. W. Jennett, Rev. Howard J. Hescott, all of Detroit, with Rev. J. C. Murdock, '20, of Springfield, Ill., Rev. F. Mokma, of Reed City, Mich., and Rev. Ezra M. MacCaslin, superintendent of Hope Gospel Mission, Detroit.

## MOODY STUDENTS AT PARKERSBURG UNION MISSION

Miss Dorothy L. Dittes, graduate of December, '21, is now Travelers' Aid Worker of the Union Mission, Parkersburg, W. Va.

After leaving the Institute Miss Dittes became city missionary at Syracuse, N. Y., under the missionary association, maintained by the Protestant churches. Here she was instrumental in bringing eighty-seven to Christ in a few months.



Group of M. B. I. students at Northern Baptist Theological Seminary, Chicago. Rev. J. R. Schaffer, Superintendent of Men, in center front, with President G. W. Taft, D. D. at his right. Mr. Schaffer recently addressed the seminary students on "The Burning Heart Christian."



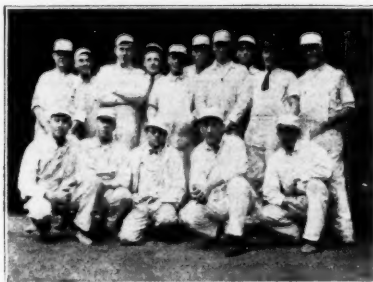
Leaving Syracuse on account of ill health, she took up the work in Parkersburg last September and thus far has had the joy of leading thirty-two individuals to accept Christ as Saviour, twenty-one of these in the railroad station.

Miss Dittes has protected many young girls from the snares of white slavers, has effected reconciliations between estranged families, and won many to Christ through her Saturday and Sunday mission chalk talks.

The mission maintains a home for friendless girls and an orphanage. It conducts meetings in shops, jails and churches, besides the regular meetings in the mission. Aside from her responsibility for the station work Miss Dittes does personal work in the evening meetings.

Two other Institute graduates are also employed at the Union Mission, Miss Barbara Gramlich, '22, and Miss Lenice Schneider, '21. Miss Gramlich has charge of the children in the orphanage and Miss Schneider does visitation work among the poor, many of whom live in boathouses on the river; she also teaches Bible classes.

#### INSTITUTE STAFF OF PAINTERS



At certain seasons of the year the painting required in economical care of the twenty-nine Institute buildings keeps the painters very busy. The foreman, Mr. J. C. Rochotte, is fourth in the front row. This work is under the direction of Mr. J. Edward Stauffer, head of the Purchasing and Household Department.

#### PERSONALIA

Capitola Wilson, '18, is beginning her fifth year as state missionary for the Woman's Baptist Missionary Society of North Carolina.

Douwe Van Dyke, '17, has accepted the pastorate of the First Presbyterian Church at Albany, Ill.

Albert Mygatt, '05, reports from his new pastorate in the Baptist church of Canby, Minn., a promising field, a building campaign, and a Bible-loving people.

Henry Jacobs, '12, pastor of the Burlington Baptist Church of Salt Lake City, Utah, is completing his second year in this difficult field. During the two years the church has erected the first unit of a modern church plant and has broken all previous records in church attendance and offerings. Recently fifteen were baptized.

Mr. and Mrs. Horace E. Weaver, '17, have been guests of the Institute during the last few weeks, having just returned from two years missionary service in the Fiji Islands.

Herry L. Shook, '11, is the pastor of Harry Street Methodist Church, Wichita, Kan., which is about to erect a new church, a Sunday-school addition, and a gymnasium, at a cost of \$100,000.

Helen Farquharson, '22, in nurse training at the Minor Hospital, Seattle, Wash., sending a gift for the Institute says, "How glorious it is to be in the service of the King."

Mr. and Mrs. Paul J. Andreasen, '16, who have been working some time in India, were recent visitors to the MOODY MONTHLY office. Mr. Andreasen is recuperating after a breakdown while on the mission field, and will spend some time with Mr. L. Eklund, (Box 163) Kenmare, N. Dak.

L. R. Lunde, '10, Cooperstown, N. Dak., is doing successful evangelism by means of a gospel wagon.

Carroll C. Elsey, '15, Newton, Kan., writes: "The February *Bulletin* fires my soul anew. The Moody Bible Institute furnishes the proper teaching with the power of God behind it. There I spent two of the greatest years of my life."

Charles M. King, '16, 4306 17th Avenue, Brooklyn, N. Y., after eight years of activity in Greater New York, asks prayers in behalf of a campaign of "national evangelism" which he is undertaking.

L. M. Aldridge, '14, who has been pastor of Presbyterian churches in Oklahoma and Texas, and has recently been associated with the All-Church Press of Fort Worth, has become managing editor of *The Searchlight* with headquarters at Fort Worth, and will also assist Dr. Frank L. Norris, pastor of the First Baptist Church of that city.



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Arthur L. Schney, '14, has served as minister of the Green Mound Church of God, Mt. Pleasant, Ia., for eight years. More than one hundred have been converted and his Sunday-school is educating a boy in India.

Alfred Thompson, '12, and Mrs. Thompson (Flossie Gibson), '13, expect to sail from New York March 15, for their field of labor in Numan, Yola Province, Nigeria, West Africa, reaching their station about May 15. They are leaving their little girl, seven years old, with Mrs. Thompson's sister at Plainwell, Mich., and their little boy, four years old, with Mr. Thompson's sister at Chino, Calif.



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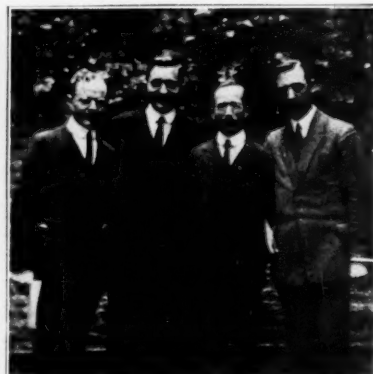
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A. Van Puffelen, '22, and three other Institute students, shown in the accompanying picture, are engaged with the Belgian Gospel Mission, under supervision of Mr. and Mrs. Ralph C. Norton, '02. Mr. Van Puffelen writes, "I have witnessed the outpouring of God's Spirit and seen many come to a living knowledge of Christ in the last year. We are all happy in the service, and praise God for His infinite grace through which He has called us to this field—a needy field, with possibilities of world-wide influence."



Left to right—A. Van Puffelen, Walter Teeuwissen, '16, H. Bolomey, '11, H. K. Bentley, '14.

William S. Dixon, '13, singing evangelist, has recently held meetings at Herndon, Pa., where 46 were converted and 24 signed the family altar pledge, and another at Trevorton, where 24 were converted.

Prof. Guy C. Latchaw of the Institute Music Faculty, and Mrs. Latchaw, gave an evening of sacred song at the Swedish Free Church, Rockford, Ill., on February 28, which was greatly appreciated by more than 1,200 people.

Mrs. George A. Snider (Zoa French, '16), from her parsonage home at Ray, Ind., wired greetings to Dr. Gray during the Founder's Week Conference as follows: "Greetings. Prayers follow you in this week of Conference."

E. E. Test, '07, after twelve years of frontier work has accepted a call to the Presbyterian church at Alpha, Minn. In his letter enclosing a contribution to missionary work among southern mountaineers he praises God for the opportunities of Christian service and states that his Sunday-school contributes \$350 to benevolences.

Susan E. Beers, '20, Sakura, Chiba Ken, Japan, sending a gift to the Institute, writes of new and trying experiences in which God has graciously sustained her, and of her enjoyment in the visits of the MOODY MONTHLY, with its fearless testimony to the Christian faith. She adds: "Heaven has become very real and my dependence upon things temporal very small, in this land where human life is so uncertain. My heart's daily prayer is for the increasing influence of the Institute until the coming of the Lord Jesus."

### BORN

To C. W., '15, and Harriet Smith, a son, Campbell Morgan Smith, March 12, Stratford, Ont.

To M. B., '22, and Mrs. Erickson (Svea M. Bergeman, '22), a son, Albert Milton, February 16, Duke Center, Pa.

To J. J., '20, and Mrs. De Valois (Henrietta Holland, '20), a son, Robert Henry, February 3, Vellore, S. India.

To Howard L., '17, and Mrs. Fleming, a daughter, Ruth Nellie, March 22, Wisconsin Rapids, Wis.

To John, '09, and Mrs. Mein, '08, a daughter, Margaret Elizabeth, January 31, Maceio, Alagoas, Brazil.

To L. M., '23, and Mrs. Harwood, (Ruby Heath, '23), a daughter, Helen Heath, March 22, Chilton, Wis.

### John W. Duvall, D. C.

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William Norton

## SUNDAY READING FOR CHILDREN

Many fathers and mothers feel vaguely that their children and themselves should have a class of literature for the Sabbath above and beyond the ordinary daily reading of the average home, but they do not know exactly how to go about getting it and interesting their children in religious things. To be sure they believe in reading the Bible to and with their boys and girls, but when that is finished and the Sabbath-school paper gone through, they feel helpless to provide entertainment that is uplifting and edifying.

A woman in ordinary circumstances, with little money to spend for books, determined to provide her children with good reading for Sunday, and the story of how she did it may interest others. In the first place, she received the two or three Sabbath-school publications of her church, varying with the ages of her family, and these she read to and with the children. They were carefully saved and exchanged with a family of another denomination during the week that followed. That gave three new papers for the next Sabbath in addition to her own. These papers were saved and exchanged the week later for those of still another denomination, and thus the eager children had three different sets of papers each Sunday, while two other families in the neighborhood were also similarly fitted out. If there were any extra papers or sample copies of papers in the home the children were encouraged to make scrapbooks of the things they enjoyed most, and often these scrapbooks proved more interesting than the new papers.

The subscription price of the ordinary church weekly is very small, and the "Home Department" of almost any church paper contains uplifting stories and suggestive articles. Then there are religious books at small cost for the person of discriminating taste. Do not expect the small boys and girls to enjoy Baxter's *Saints' Rest*, but provide interesting tales of heroes of the Cross. The stories of Livingstone and Taylor, the biographies of modern and past heroes of the church, the heroic tales of Christianity of all ages, and the thrilling missionary adventures of the present servants of the Cross in foreign fields, will interest and thrill the young folks, and older ones, too. Read the book yourself and see if it is young enough for your children; then your money will be well spent and the boys and girls will not think religious books dull.

Finally, teach the children to make up their own stories and write them out. A booklet made of common paper with pictures pasted in it and stories written about the pictures will furnish endless entertainment for the present and future.

May, 1924

For each Bible picture there is a childish story written out in tipsy characters, and that book furnished hours of entertainment for rainy Sabbaths, and bright ones as well. Children enjoy looking over their own work and reading what they have written in the light of increased knowledge.—Hilda Richmond, in *Herald and Presbyterian*.

## THE INFLUENCE OF BOOKS

Books have such power over men's lives that they are inevitably allied with religion, and religious leaders throughout the centuries have used books to spread their teachings and to lead people to the church. It has been the duty of the minister to inspire his congregation to read and to assist them in the selection of the best books, for religious books in the home re-enforce the responsibility of encouraging reading in the community and co-operating with all local organizations which are working for a wider distribution of books.—Selected.

Pray that godly men and women may be raised up to do colportage work.

## MR. MOODY'S BOOK FUNDS

Administered by the Bible Institute Colportage Association of Chicago.

The following contributions have been received from March 1 to 31, 1924, inclusive:

**Africa Book Fund:** 1 Contribution, \$2.00; **Hospital Book Fund:** 18 Contributions, \$160.50; **India Book Fund:** 1 Contribution, \$2.00; **Latin-America Book Fund:** 8 Contributions, \$113.40; **Lumber Camp Book Fund:** 22 Contributions, \$117.50; **Miners' Camp Book Fund:** 2 Contributions, \$7.00; **Missionaries' Fundamentals Book Fund:** 1 Contribution, \$2.00; **Mountain Book Fund:** 59 Contributions, \$291.64; **Pioneer Book Fund:** 30 Contributions, \$158.00; **Prison Book Fund:** 28 Contributions, \$138.11; **Free Tract Fund:** 6 Contributions, \$2.01.

## FREE GRANTS OF BOOKS

Literature was sent out on account of the Book Funds named from March 1 to 31, 1924, inclusive:

**Alaska Book Fund:** To one point in Alaska: 10 Colportage Library books, 24 Evangel Booklets, 25 Pocket Treasuries.

**Army and Navy Book Fund:** To one point in one state: 175 Evangel Booklets, 100 Pocket Treasuries.

**Hospital Book Fund:** To twelve points in eight states: 480 Colportage Library books, 525 Emphasized Gospels, 398 Evangel Booklets, 81 Pocket Treasuries, 310 tracts.

**India Book Fund:** To four points in India: 244 Colportage Library books, 12 Evangel Booklets.

**Latin-America Book Fund:** To nine points in four countries: 186 Colportage books.

**Lumber Camp Book Fund:** To one point in one state: 50 Colportage Library books, 100 Emphasized Gospels, 105 Evangel Booklets.

**Missionaries' Book Fund:** To one point in one country: 10 Colportage Library books.

**Mountain Book Fund:** To twenty-one points in six states: 420 Colportage Library books, 257 Emphasized Gospels, 384 Evangel Booklets, 309 Pocket Treasuries.

**Pioneer Book Fund:** To twenty-nine points in twelve states: 781 Colportage Library books, 355 Emphasized Gospels, 642 Evangel Booklets, 498 Pocket Treasuries, 1 Testament, 200 Tracts.

**Prison Book Fund:** To twenty-two points in fifteen states: 768 Colportage Library books, 1,155 Emphasized Gospels, 700 Evangel Booklets, 503 Pocket Treasuries, 1 Testament, 10 Tracts.

**Railroad Men's Book Fund:** To one point in one state: 50 Emphasized Gospels, 56 Evangel Booklets.

The total amount of literature sent on the above book funds, is as follows: 2,949 Colportage Library books, 2,442 Emphasized Gospels, 2,496 Evangel Booklets, 1,516 Pocket Treasuries, 520 tracts, 2 Testaments.

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# MOODY INSTITUTE MONTHLY

Continuing THE CHRISTIAN WORKERS MAGAZINE, THE INSTITUTE TIE, Published on the first of each month by The Moody Bible Institute of Chicago.

JAMES M. GRAY, Editor.  
J. H. RALSTON, Associate Editor.  
S. A. WOODRUFF, Publishing Agent.

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Publication Office, Mount Morris, Ill.  
Editorial and Executive Offices: 153-163 Institute Place, Chicago

Entered as second-class matter, January 9, 1919, at the post office at Mount Morris, Illinois, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on June 18, 1918.

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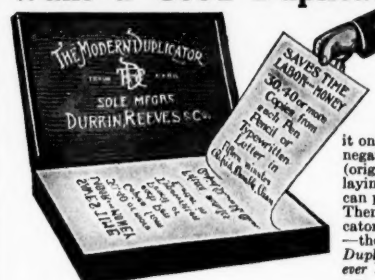
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